EXPERIMENTS AND

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ONE

Hundred and Fourteen EXPERIMENTS AND CURES,

Of the

Famous Phyſitian THEOPHRASTUS PARACELSUS.

VVhereunto is added certain excellent Works, by B. G. *a Portu Aquitano.*

Alſo certain Secrets of *Iſaac Hollandus*, Concerning the Vegetall and Animall Work.

Likewiſe the *Spagyrick* Antidotary for Gunſhot, by *Ioſephus Quirſitanus.*

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An Apologeticall Preface of Mr. Barnard G. Londrada A Portu Aquitanus, *unto the Book of Experiments of* Paracelsus, *wherein it is proved, that sick bodies, stuffed and filled with the seeds of diseases, can hardly be cured without metalline Medicines; contrary to the Writings of some, which deny, that Metals (after what sort or manner soever they be prepared) may profit or help the nature of man.*

IN sacred Scripture (gentle Reader) among others, we find this law, full of Christian love and Charity, *Thou shalt restore again the wandering or straying Oxe, or Asse of thy Neighbours unto him*; *Deut.* 22. 8. By which law the eternall God would, as by an evident argument, confirm and establish amongst us mutuall love and amity: For if in this sort Gods lawes doe command us to take care of the straying Cattle of our enemies, how much more then, doe they will us to help the miserable case, and great dangers, of the bodies of our freinds, and to restore their health? Wherefore, when as I (together with *Theophrastus Paracelsus* and other excellent men) understood the errours of many Physitians of our time, I began to devise with my self, by what means I might attain to the knowledge of true Physick, which is derived out of the light of nature, not out of the dark writings of the Heathen. And I judged it to be necessary to travell, and to goe unto farre places to seek out learning and knowledge, and not to hope or look for it, sitting at home idlely. I prepared my self therefore to my journy, and with long travell and labour have searched out, and learned those things which for Christian love sake I can no longer keep silent, that I might call back the wandering children into the path of true doctrine; and having declared my journy and labours, they also being excused and defended, which are laid open unto all manner of slanders, by those which so greatly commend the Heathenish Physick, whose deceits in some part I will indeavour to disclose; I will afterward declare what those, that are desirous of true and naturall Physick, are to look for at my hands, and what Books of true Physick I have gathered together in sundry places, being moved with compassion towards those that goe astray, I will communicate and set forth for their publike profit and commodity. But first, the matter so requireth, that to avoid the hatred of the common sort, as well from my self, as from all other favourers of the Art of Separation, I should duly answer unto the adversaries, whose frowardnesse and malice is such, that they will with proud words annihilate, reject, and condemn others inventions, which they themselves see and perceive they may use with great successe and profit: and yet they in the mean season arrogate unto themselves the commendations due unto the Authours, and with a lying kind of stealth, rob the inventers of Arts of their due honour, which is a subtill kind

of

of craft, ſpringing out of the deceits of the old Serpent. For when as reports are ſpread of the ſtrange cures of ſundry greivous diſeaſes, which are wrought by the benefit of tinctures, and vegetall, and minerall ſpirits, by the cunning and labour of thoſe whom the common ſort at this day call Chymiſts,or Alchymiſts; by and by on the contrary part they cry out, that thoſe colliar Phiſitians can doe no good, but kill all men that put themſelves into their hands with their venomous Medicines, ſo that they ought to be driven out of the Common-wealth, and that they are deceivers, and that their extractions, and preparations, their ſubtill and thinne ſpirits will profit nothing, and that the ſpirit of *Vitrioll* is poyſon, the eſſence of *Antimony* and *Mercury* is nothing, the extraction of *Sulphur* is nothing worth, neither the liquor of Gold, and to be breif, that all things are contrary to the nature of man, and more to be avoided, then the eyes of a Baſilisk: and yet they, in the mean time, like cunning and crafty Theeve, privily, and with fair promiſes, pick out from the poor Chymiſts the ſecrets of Phyſick, and ſecretly learn thoſe things that they forbid the common people as poyſons, afterwards challenging them for their own practiſes; and by this wicked injury they derive unto themſelves the favour, freindſhip, praiſe, gifts, and rewards of men, which by good right are altogether due unto thoſe, that by their labour, ſweat,watching, and diligent ſearch in naturall things, by *Vulcans* art have found out ſuch things, and publiſhed them for the common commodity of man: and yet not contented therewith, they alſo publiſh great volumes filled with toyes, lies, and ſophiſticati-ons; going about, as much as in them is, to ſuppreſſe, overthrow, and utterly to extinguiſh the light with darkneſſe, and the truth with lies, and practiſe (the moſt plain and manifeſt workmiſtreſſe eſtabliſhed even by truth it ſelf) with a vain, feigned theorick, deviſed by their own ſubtill brain. I ſay to thee (thou notable Doctor, that ſo back-biteſt *Paracelſus*) how canſt thou by any means with thy trifling words deface the work it ſelf, or with thy theorick refell the pra-ctiſe? Art thou ſo great a Doctor and knoweſt not, that thou haſt profited ſo much, as by thy work thou canſt bring ought to effect? *Paracelſus* teacheth, that the falling ſickneſſe is to be cured with the ſpirit of Vitrioll, and performed it, and the work it ſelf declares it daily, prove thou the contrary, and cure the ſame diſeaſe with thy Pills, Sirrups, and Electuaries, then ſhalt thou have the victory. It is not ſufficient for thee, by bringing thy reaſons, to prove, that metalline Medicines are not agreeing for mans nature, neither that metals may be ſo prepared that they may heal. Why? Thou denieſt that which indeed is per-formed,and openly ſeen with eyes. It is a foul thing to be ignorant in that that every man knoweth; for out of all doubt you have all heard,that moſt dangerous diſeaſes have been cured with metalline tinctures, yea, with ſuch as have not been rightly prepared by counterfet *Paracelſians*, as with *Vitrum Antimonii*, which doth pluck up ſuddenly at once by the roots the impurities of the Fever, although not without great weakening of the powers, yet it healeth; and yet we allow not of ſuch perillous cures: and ſo likewiſe of others. Now if the Minerals work this, not being rightly prepared, what think you will they doe being rightly pre-pared, and purged from their venome and poyſon?

And how can you with a ſafe conſcience reject thoſe things whereof you have no knowledge? It is not ſufficient to affirm any thing, except it be confirmed by probable and grounded reaſons: Every man will play the Cenſor of *Paracelſus*, whom

whom it is more easie to reprehend, then to follow: and whilest every man desireth to seem, or to be thought more learned then other, no man will learn of another. I say, every *Paracelsian*, which doth but onely carry coals unto the work, can shew you by eye three principles of *Theophrastus* Physick. Have you tasted the most sharp Salt, or the most sweet Oil, or the Balm, that most delicate liquour? All those being hidden in every thing that is created, you have not once perceived. The metalline spirits, in whom Phisick doth consist, by no means can be found out, neither what force they have, or fellowship with mans nature, but onely by fire, for as fire did first shew, that the smoak of *Mercury* was poyson to mans nature without any subtill speculation, but thou diddest never handle coals, neither canst draw any so small a Balm out of the Vegetals; therefore being ignorant in metalline Physick, thou canst not so much as once guesse what it is, and therefore doest judge of things unknown, as the blind man doth of colours: Is it not a great folly to write against a thing, and not to understand it well before? Such as are addicted to *Paracelsus* doctrine, when they perceive you have no stronger weapons, then those you have hitherto gathered, they will conclude, that you rather confirm and establish *Paracelsus* Physick, then confute it: It is not enough to say a thing is false, except there be more probable and better shewed: Hereby it appeareth, that yee nourish a secret ignorance of naturall things in your selves.

What, are you those great Phisitians and excellent Philosophers? How cometh it then to passe, that the force of drugs are hidden and unknown unto you? Doe you not in this point come neer unto the Empericks, whom you with great pride and brag of knowledge reject, when as you say, the Chymist, be he never so excellent, is no Phisitian, but he that with judgement and reason hath learned to make and use all remedies for diseases; for in those points consisteth the cheifest glory and commendation of a Phisitian, and the onely safety of the sick: How vain is this reasonable Phisitian, which prepareth his Medicines with reason and not with the hand? He is the very Phisitian that with his own hand purgeth his Medicines from their venome, and being so prepared; with sharp judgement doth apply them to their proper diseases, that the seed of the disease may be pulled up by the roots, and so must the speculation and practise, reason and the work concur and joyn together, because judgement without practise is barren. Tell me, how cometh it to passe that *Mercury* healeth the French Pox, and the filthy scab? Why doe you command the miserable sick persons to annoint themselves with Quick-silver, as Shepheards grease their Sheep? How happeneth it (I say) that *Mercury* is the speciall best remedy against these diseases? Doe you deny that metals doe any thing, yea, and the greatest part of these cures? Why doe you command such as are infected with Leprosie to swallow Gold? Why doe you boil it in broths with Capons? Why doe you mingle leaf Gold in your Pills and Electuaries? You know that the force of the Leprosie is often delayed, that it breaketh not out into the upper part of the skin; by taking of crude Gold into the stomack: Then if Gold that is compact and not resolved doe work this effect, what will not the spirit of Gold work being loosed from his grosse substance.

If you will not beleeve *Paracelsus*, that the cure of most dangerous diseases lieth hidden in metals, at the least, credit those that lived long before him;

amongſt whom *Arnoldus de villa nova* is cheif, who in his book of the preſervation of youth ſaith thus; Pearls diſſolved into liquor comfort the naturall heat, help the trembling of the heart, and thoſe that are tearfull, and properly they clarifie the bloud of the heart, and many diſeaſes are cured by them: For it is a Salt of the Mine, which the wiſe call their Animall ſtone, and ſome the Minerall Chifir, and all the maſtery in the preparation of it is, that it may be reſolved into a moſt pure and notable water, with ſuch things as doe not deſtroy his nature. This ſaith *Arnoldus*, who ſpeaketh not of ſtamping, but of ſolution: but to what purpoſe doe I alleadge this? Verily, that you may ſee how with your own ſwords you cut your own throats, you uſe Pearles, Corals, and pretious ſtones in your Electuaries and broaths, and thoſe you beat into powder. You ſmell as it were a certain Medicinall vertue in pretious Stones, but you deal as naughty Cooks & rude Country women doe, that when Partridges or Hares come to their hands, they thruſt them into the pottage pot, or elſe ſeeth them in water: even ſo you ſtamp and break your Pearls, which ſhould rather be diſſolved. Albeit you ſhould make powder as ſubtill as the air, you ſhould nothing profit; for as you put it into the ſtomack, ſo ſhall you ſee it paſſe away again; and hereupon of very neceſſity were the rules of Chymick preparations brought into Phyſick, which you doe hate worſe then a Serpent or a Dog, with the practiſers of them.

What ſhall need many words? If you will not yet grant, that the ſpeciall cure of diſeaſes conſiſteth in Minerals, hearken what *Andreas Matheolus* ſaith in the fourth book of his Epiſtles; the bodies of the ſick being full of ſeeds of diſeaſes, will hardly be healed without metalline Medicines: and in his Treatiſe of *Antimony*, he ſaith, *Antimony* doth no leſſe purge the diſeaſes of the bodies, then Metals, from ſuperfluities. This did that learned man underſtand, when as yet he knew not the true preparation of *Antimony*: Likewiſe he greatly eſteemeth the potable Gold, the preparation whereof, as the ſame *Matheolus* uſed it, I will declare unto you, becauſe you ſhall not be ignorant. Take Gold twice or thrice purged with *Antimony*, make it into thinne plates, and in a fit veſſeil hang the plates that they touch not one another, and let it be burned and calcined in a Furnace duly prepared by the ſpace of half a year with a very ſtrong fire, untill at the length the plates being taken out and laid open in the air, they doe diſſolve, and there flow from it a certain oily humour, red of colour, and of taſt ſweetiſh. He drew out two ounces of Oil of Gold, but out of that which was not ſo well burnt, the liquor did not ſo readily run out: Sometimes he uſed to poure on the ſpirit of Wine rectified, and that ſo long, and ſo much, untill the whole red colour was drawn out. You ſhall rectifie thoſe ſpirits, or eſſence of Wine, very ſubtilly, if you put it into a glaſs cucurbite under a limbeck with a Receiver, and ſet it in moſt cold or ſnowie water, and cover the head round about with a linnen cloth ſteeped in warm water, for then the ſubtiller parts will riſe up, leaving the watery ſubſtance in the bottom. Gold calcined and often infuſed with the ſpirit of Wine with many imbibitions, and again diſtilled by a Limbeck, leaveth in the bottom behind a reddiſh liquour. That Phiſitian uſed firſt to purge the body, and then to ſhave and heat the crown of the head, and then to poure on a drachm of that Oil, and to give ſo much alſo to be drunk in Malmſey. The like is to be wrought with fine Silver for the diſeaſes of the head, and ſo likewiſe of other Metals, for being duly prepared they doe diſſolve, becauſe they are Salts.

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This man hath many other minerall Medicines, which were never known, either to *Galen*, or to *Hyppocrates*, but brought to light by our *Theophrastus Paracelsus*, of whom you great Philosophers and Phisitians onely in name doe undiscreetly write. Doe you think all things utterly impossible unto other men which you your selfe know not, or cannot doe, or that you cannot compasse with your divine knowledge? What will you say to this? I know a man, that within three, or at the most six daies, can heal the French Pox with his *Turpetum minerale*, not with that which is made with Oil of *Vitriol*, but with another farre more excellent, which shall not come to your hands or knowledge, except you lay aside your frowardnesse, and cease to bring the *Paracelsians* in suspition with the common people and noble men, and to defraud them of the fruit of their just labours. You say, What have you brought to passe? what have you found out whereby you should look for praise or profit? Then doe we demand of you, What have you found out whereby Physick is the better furnished? We have brought into Physick, Essences, Oiles, Balms, and Salts, all which the Alchymists schools have found out. And how great light is come unto Physick onely by true distillation, it is known unto all men, and daily experience teacheth, how great commodity hath redounded thereby unto the sick. In the mean time, if you so much detest the labour, yet at the least spare our good name. But it is no marvell, doth it not so alwaies happen, that the best labour is worst accepted and recompenced? Every good man, inclined to vertue, wisdom, and fidelity, can witnesse the same, what reward they have often received for their fidelity and opening of the truth. So some men, when they can say no more, they object unto the searchers of nature their poverty, filling the eares of the common people with glorious lies, alwaies chanting upon those things which follow upon the abuse and dangerous cures of the counterfeit *Paracelsians*, judging all things by their contempt, poverty, vile estate, and baseneſſe, but they will quickly avoid that despised poverty, which willingly they sustain, that the nature of things might daily more and more be known unto men, whereby the unaccustomed cures of most grievous diseases might at length be found out, with the which such as are diseased might through your sluggishnesse all die, if God, having compassion upon them now at the end of the world, had not provided wholsome Medicines, even by most contemned men. The Lepers, and Gouty, the infected with the Ptisick, Falling Sickneſſe, and French Pox, devoured with the Canker, Fistula, and greedy Woolf, with the Dropsie, and Palsie, and that with the Plague, and other diseases, are thrust into their graves: these (I say) and many other more, whom you through ignorance, with your naughty and corrupt Potions and Purgatious, like Butchers have buried alive, will rise up against you: these (I say) will call you to answer, and accuse you, even the poor whom you have robbed of their goods, will require your bloud for the losse of their bodies, and consuming of their money. Then what a madneſſe and cruell foolishneſſe is this, that in the time of any great Plague, such as are infected you shut up in houses, set marks upon them, keep them in prison, strangle them with cares and solitarineſſe, and kill them for hunger: Is the Plague so to be cured? Or whether, doe you not think that all men may be infected from whence the first man was infected? why doe you not preserve the whole with your Antidotes or Defensives, being so famous Phisitians as you are? but you have tried almost all your Medicines to be

of no force in this diſeaſe. Doe you in this ſort love your Neighbour as your ſelf? or thus ſpend your life for your fellow, when as at no time (if help be required) there is greater need of fellowſhip, company, comfort, and help, then in the time of Plague? O what great punishment have you deſerved, that refuſe thoſe that are forſaken of their freinds, farre from their kindred, and as it were thruſt into exile, whoſe ſolitarineſſe hath been more violent unto them then the diſeaſe, and greif of mind hath killed rather then the ſickneſſe? What I pray you is true and Chriſtian freindſhip? Doth not this complaint of the ſick ſtir you up unto pitty? When I was in health, thou wert my freind, thou diddeſt viſit me, and help me, but now that I am ſick, thou doeſt abhor me, and lieſt from me; when fortune laughed upon me, thou diddeſt alſo laugh, but now that with greif and tears I crave comfort, thou doeſt deny it. What doe you call viſiting and helping? You will not onely not help your ſelves, but will perſwade Princes to ſtop the paſſages, that no Travellers ſhall paſſe unto thoſe places, when as you ought with courage to releive them of their greif, and willingly to goe thither to trie your cunning. But when any plague beginneth, you are the firſt that tremble, are afraid, and deſpair. The ſick are committed unto you, as children and infants which lack diligent cure, you ought to help them, as the father doth his children, and not to rob them of their money; then would the ſick man ſmile upon you, if you would refreſh his languiſhing life with ſome gentle Balm, then would he rejoyce in the ſight of you, and call you his father. Every naturall Phiſitian of neceſſity ought to make his Medicines with his own hands, and not to commit them unto an unskilfull Cook, not to fill great volumes with receits, with the which I ſee thoſe that are ſtudious in Phyſick are in a manner overwhelmed, that they be ready almoſt to fall down and die under ſo heavy a burthen of receits, Phyſick is not ſo learned but with the labour of the hands, practiſe being workmiſtreſſe, where *Vulcan* day by day doth ſhew new and pleaſant remedies which nature teacheth the good ſteward her workman, daily to purge better and better from their ſuperfluities. Doe you look for a rich harveſt and doe not firſt plow nor ſow? Look for knowledge of the ſecret naturall powers, and doe not firſt ſeek it out by labour with the fire? for the moſt part of you all are dainty and ſlothfull, and he that is ſlack in his works, goeth like a blind man unto his practiſe. If you did not ſo much abhor the Chymicall Art, you would learn to ſeparate the pure from the impure (which is the cauſe of the corruption of things) by long digeſtions, diſtillations, and imbibitions, whereby you ſhould make your Medicines pure and clean before you miniſter it to the ſick; ſo upon the ſudden receiving, the ſick nature ſhould be refreſhed, whereas the weak ſtomack cannot concoct, digeſt, and ſeparate groſſe matters. But theſe great Doctors will not be Schollers, or young Souldiers, no more then an old Dog will be brought to hunting with whips, hee'l gnaw his line, and ſhew his grinning teeth to him that leadeth him, rather then he will be ruled; even ſo you will rather openly gainſay the truth, and like Dogs bark and bite at it, then you will confeſſe your errours. What, ought this to be a reproach unto the Chymiſts, that for the true preparations of Medicines, whereof you are ignorant, and for their great labour and pain which you doe eſchew, they ſhould be accounted beggars, poor, and ragged? Doe you not think that the common people will at length find out your deceits? You have been ſufficiently warned of many Doctors

of

of Phyſick, who truly have not allowed your childiſh cures: Amongſt whom, *Conrade Geſner* is one, and many other more, which if they were living, moſt certainly would deny your fained Art. Likewiſe *John Woz* of *Cullen*, which flouriſhed 1510. doth ſharply reprove the Phiſitians of his time, who in his writings upon the Plague, and labyrinth of Phyſitians, moſt plainly and excellently treateth of metalline Medicines, and Quinteſſences, and ſheweth their uſe. What will you anſwer to thoſe things which that Doctor *Gorreus* hath written, in the fifth book of the extraction of the Quinteſſence out of Hearbs, where in his Comments he ſo excellently extolleth metalline Medicines, and did uſe them, little eſteeming your Medicines; for he ſaith, the diſtillations of waters out of Hearbs, and other ſuch like things, wherein the Apothecaries doe boaſt, are almoſt of no force, for it is nothing elſe but the flegm of the thing, whoſe principall liquor conſiſteth in the oil of Salt.

But that I may ſtir up in you an earneſt deſire to know the marvellous property of things, I will repeat unto you the judgement of *Fernelius Ambianus* in his ſecond Book and eighteenth Chapter *De Abditis rerum cauſis*: When firſt (ſaith he) I gave my ſelf unto the ſtudy of that ſenſible and metalline Philoſophy, called Chymia, through long travell (as many other had). I getting a moſt perfect Maſter or Teacher, did draw out of every Plant, and other living things, very divers and ſundry ſubſtances; firſt water, and that very plentifull, if the Plant were green, more ſcarce if it were dry; then Oil, but not that fat and filthy ſubſtance which by preſſe is drawn of our men, but the workmanſhip of a more excellent Art, which neither eaſily corrupteth nor ſoureth by age, and that of two ſorts, one thin and white, another drier and red, &c. Then it followeth, I will tell you by your leave, not uttering this whole ſecret, but teaching you upon what true grounds it doth conſiſt: But leaſt the ſtrange obſcurity of the name might offend you, which the fathers have covered under a ſhadow or dark kind of ſpeech, I will moſt plainly and openly ſhew it in his place: And yet you cannot away with them that give you good counſell, as alſo you will not ſuffer learned and excellent men, neither *Gerard Dorne* Doctor of Phyſick, whom no doubt God hath raiſed up unto us: This moſt excellent man is worthy of eternall memory, becauſe that he by no injuries, neither perils, could be terrified, but that by his laſt Writings he hath made *Paracelſus* more famous, who doth excell with a moſt antient gravity and authority, that at the leaſt he might help the children of learning, for whoſe defence, as a valiant Souldier, he contendeth by word and deed even to the death: the fellow and companion of that learned Phiſitian *Joſephus Quirſitanus*, famous in Phyſick, who hath excellently deſerved for Phyſick, and in his books hath uttered many excellent philoſophicall Secrets unto the poſterity, and opened many hidden ſpagiricall Medicines, and would have brought to light greater things, if the ingratitude of ſome had not ſtopped his willing mind, and eſpecially of a Perfumer, which goeth about to reprove many things, and to allow but few in his writing, and yet not able to ſhew better; whereby it comes to paſſe, that through one mans ingratitude all feel loſſe and lack. Proceed therefore with courage, drive away thoſe drones and ſluggiſh beaſts from the rack, ſo ſhall your head be crowned with perpetuall praiſe. In the mean time, whatſoever we have gotten by many travels, and found out and learned with labour, we will here annex, praying our adverſaries, that if they need

them

them not, they will not condemn or ſlander them, or terrifie others, which with willing mind would imbrace theſe our labours, or elſe to teach them ſome better things; conſidering yet, that ſomething in the mean time ought to be given and granted unto him, which for Phyſicks ſake hath put himſelf in ſo many dangers.

After the great murther and fury of our Countrymen the French men, when I went with D. *Charles of Chambray*, D. of *Panſay* into *Italy*, travelling through *Iſtria, Raguſium, Sclavonia, Macedonia*, and *Bizantium*, I inceſſantly applyed my whole ſtudy to underſtand and know ſome certainty touching the Philoſophers ſtone, or Chymicall matters; but I could find no true Philoſophers, onely falſe Phiſitians and Chymiſts every where, which had either altogether none, or elſe very little knowledge of naturall Arts and preparations; at the length (by Gods good will) I happened upon a very learned man, *Daniel* Biſhop of *Dalmatia*: Unto this moſt excellent man I directed my letters, the which, together with his anſwer, a little after ſent to me, I will hereafter publiſh, wherein you ſhall ſee many philoſophicall points, delectable to be read and underſtood.

At the length, when I had ſufficiently ſearched over the Eaſt Countries, and could gather no certain point in naturall Sciences, I determined to take my journey towards *Germany*, with the moſt courteous Prince *Cabaneus Vydam* of *Chartres*, ſtill imploying my mind to the earneſt ſtudy of Chymycall Phyſick; and there I underſtood, that Kings and Princes were deceived by unskilfull Practiſers, which did utter and ſell their ſophiſticate Chymicall Arts, which they had begged and ſcratched together out of all corners, with a pompous ſhew, deceiving the Princes of their money; whereby it cometh to paſſe, that daily a great number of Sophiſters, and ſophiſticators doe daily riſe and ſpring up, through which, not onely the moſt commendable Art of Alchymy receiveth great detriment, is oppreſſed and adulterate, and the Chymiſts themſelves made hatefull unto all men, conſuming their life, time, and goods, upon vain works and practiſes, but alſo there redoundeth moſt great hurt and damage unto the Commonwealth; for there are many deceivers ſo crafty, that with a diſſembled experience in the Chymicall Art, and with fained freindſhip, and great promiſes, they doe craftily learn of others their cunning, which they challenge for their own, eſteem of great value, and carry them about to be ſold. As upon a time, certain knaves by craft got from me certain written books, and ſold them for a great ſum of money. Common-wealths and the Chymicall Art ſhould be very well provided for, if that ſuch knaves might be puniſhed and reſtrained by the Magiſtrate, ſo ſhould the ſtudious of the Art be leſſe deceived, and in ſhort ſpace the true and pure Art would appear from thoſe ſhadows and ſophiſtications. Wherefore, to the end that ſuch as be deſirous of the Art may have ſome pledge from me, wherewith they may make this Science more plain, I will ſhortly (God willing) ſet forth three books of the Philoſophers ſtone, written by divers Authours, whereof the firſt was drawn out of certain characters by a noble Brittain, wherein all the dark ſpeeches of the Philoſophers are moſt plainly expounded, whereunto I will annex two hundred certain, infallible, and true philoſophicall rules, whereby thoſe that doe erre and doubt, touching the matter of the ſtone, ſhall be confirmed. The ſecond book is, *Johannes de Rovillaſco Pedemontanus*, which treateth of the Philoſophers Mercury, and how it is drawn, together with an Epiſtle of *John Pontanus* of the ſame argument. But there is a more certain excellent Treatiſe

of

of an uncertain Authour, which doth explain many doubts in that ſacred Phyſick.

And becauſe that all nations, eſpecially the *Germanes*, have written books in their own language, I will alſo write two books in the French tongue, for the help of ſuch as are ſtudious of Philoſophy, wherein I will treat of many preparations and ſpeciall Medicines tried by me and others, alſo of divers Elixars of the Philoſophers, extractions of Mercuries and Mercuriall waters, of many and divers diſſolutions, I will alſo add the interpretations of ſundry Characters, wherewith the books both of the old and new Writers are written to cover and hide the Art; alſo the expoſition of a certain Alphabet, without the which the work can hardly be underſtood: and two Treatiſes, the one of the vertues of the vegetall and minerall Oils, the other of the ſalts and properties of many vegetals and minerals; whereunto I will alſo joyn two Treatiſes of philoſophicall Mines, and of making of Vinegers, the which my labour and ſtudy, if I ſee it acceptable unto thoſe that are ſtudious of that Art, I will ſhortly ſet forth greater things, which many with their whole hearts doe wiſh and deſire; in the mean time, take in good part this little work. That which we have hitherto ſpoken, is ſpoken onely unto thoſe that doe ſo deadly hate the Chymicall Phyſick, which think nothing can be well or profitably taught in Phyſick that the old Harp ſoundeth not; as though that nature were not more then *Galen*, or that all the learning of Phyſick were to be drawn from the Heathen, or that they alone had publiſhed the Art, and eſtabliſhed it with ſuch ſound arguments. Why doe you not out of thoſe Authours confute thoſe excellent men which are followers of *Paracelſus*, amongſt whom, that great Doctor *Petrus Severinus* a *Dane* is cheif, who in his *Idea* hath opened the invin ible foundation of *Paracelſus* Phyſick? Why doe you not anſwer to the monarchy of the Trinity, of that learned Doctor and Phiſitian *Gerard Dorne*? Why doe you not confute the volumes of that famous Phiſitian *Turneſſer*, being confirmed with the truth of practiſe? But for your ſakes, which daily call *Galens* doctrine unto examination, and with exact judgement doe conſider of it, giving place unto *Paracelſus*, acknowledging and exerciſing his preparations and practiſe, I doe rejoyce, and ſhortly more ſhall come out againſt the adverſaries, which ſhall bite them better; in the mean time, with your word, deed, and writing, defend the truth from injury.

Farewell.

B. G.

B. G. Londrada a Portu Aquitanus, unto the gentle Reader health.

THis Treatiſe of Paracelſus (*friendly Reader*) *came unto my hands by the gift of a certaine noble Prince of* Germany, *and becauſe it is ſufficiently evident to be* Paracelſus *work, I thought it not good to reſerve it to my ſelf, but to publiſh it abroad, ſeeing there cometh no commodity or profit of hidden Treaſure: This therefore, ſuch as it is (loving Reader) imbrace. But this one thing I would have you underſtand, that when you doe miniſter thoſe exalted Eſſences of* Paracelſus, *and his pretious Oyles, think not that they are to be miniſtred by themſelves, but with ſome other mixture to carry or lead them; and they muſt be uſed, the ſtomack firſt being purged with ſome ſpeciall Medicine of* Paracelſus? *as for example, if you will miniſter Oil of* Vitrioll, *mingle five or ſix drops with an ounce of conſerve of Roſes, ſo ſhall you ſafely give it, the like you muſt judge of other things; uſe theſe happily.*

Farewell.

One hundred and fourteen Experiments and Cures, of Phillip Theophraſtus Paracelſus,

a great Philoſopher, and a moſt excellent Doctor of the one and the other Phyſick, written with his own hand in the Germane *tongue, which* Conrade Steinberge *his Servant found among other looſe papers, and ſcrolles of* Paracelſus.

A Certain Baron being diſeaſed with a wonted greife, by drinking our *Quinta eſſentia Mercurialis*, caſt out a ſtone downward, and became whole.

2. A certain woman was long ſick of the Paſſion of the heart, which ſhe called *Cardiaca*, who was cured by taking twice our *Mercuriall* vomit, which cauſed her to caſt out a worm, commonly called *Theniam*, that was four cubits long.

3. One *Bartholomew* had for two yeares ſpace a pain in his ſide, whom I cured by giving him the Oil of *Vitrioll* in a drink comforting the ſtomack.

4. A man that had his Navell ſtanding out like to a mans Yeard, was healed with a thred dipped in the Oyle of *Vitrioll*, by tying the thred hard about it every day. After the ſame ſort I healed a great ſwelling, or over-growing of the fleſh, called *Parotis*, which grew out of a womans thigh, weighing five pound.

5. A Souldier was ſhot through in the breaſt to the left ſhoulder with a two forked Arrow, ſo that the head ſtuck faſt in the bone, the which I drew forth with my two fingers, and poured *Kiſt* into the wound, and ſo he was healed.

6. A Phyſitian being aſtonied with a clap of Thunder and Lightning, ſo that he ſeemed to be ſick of the (*Apoplexia*) or of the diſeaſe which they call *Syderacio*, and of us, blaſtings or

taking, was reſtored to his former health with *Oleum auri in aqua Meliſſæ.*

7. A young man which for three yeares had on his chin a great outward ſwelling or impoſthume, with the often chewing of the hearb called *Perſicarie*, was cured.

8. I cured hard impoſthumes, ſwellings, and cruſtie ulcers, and ſtinkings in the noſtrills, with our *Medicamentum munaificativum*, and with our *Emplaſtrum Stipticum.*

9. A woman who was in manner conſumed with the French Pox, was cured with a drink or potion of *Eſſentia Meliſſæ*, and ſhe lived eight yeares after.

10. One had his ſtomack ſwolne and ſtanding out bigger then a Pomegranate, and that without any paine, whom I cured with a drink or potion of oyle of Vitriol.

11. A boy of fifteen yeares old, falling down a ſtone ſtaires, had his arme and leg benummed and voide of moving, whoſe neck with the hinder part of the head, and all the back bone I annointed with this unguent.

℞. Of the fat of a Fox, ℥. ii. Oyle of the earth-wormes, ℥. i. *Oleum Philoſophorum*, ℥. ß. I mixed them together, and annointed therewith, and in ſhort ſpace no wound nor ſwelling appeared in him ſo hurt.

12. One after an Ague fell into ſuch a dead ſleep, that he felt not himſelf being pricked, nor could open his eyes, nor ſpeak any thing; he was ſick of the *Lethargi*, whom I cured with the oyle of ſalt.

13. A woman that gave a child ſuck, having her tearmes ſtayed long before, at the length the menſtruous bloud ran apace out of her breaſts, whereupon when ſhe felt no grief or pain, I healed her by extracting bloud out of the veine of the foot called *Saphena.*

14. A boy having his finger eaten to the bone, with a diſeaſe called *Impetigo* or *Lichen*, I cured in ſhort time with the oyle of Lead.

15. In a place where the bones were cankred and conſumed, with good ſucceſſe I uſed *Quinta eſſentia ſerpentum.*

16. A young man had his thigh made filthy with red puſhes of the bigneſſe of Grommell ſeed, which I cured with the water of *Tartar* and Triacle.

17. The

17. The growing out of the fleſh in the fundament, as alſo *A ni Rhagades*, which are certain clefts or chops in the fleſh, I cured by the taking away of thoſe fleſhie parts by inciſion with *Filum Arcenicale*, and by the unction of *Oleum Saturni.*

18. One that ſpit bloud, I cured by giving him one ſcruple of *Laudanum Precipitatum*, in the water of Plantaine, and outwardly I applied a linnen cloth to his breſt, dipped in the decoction of the bark of the roots of Henbane.

19. One had two Puſhes, as it were warts upon the yard, which he got by dealing with an unclean woman, ſo that for ſix moneths he was forſaken of all Phyſitians as uncureable, the which I cured, by giving him *Eſſentia Mercurialis*, and then mixed the oyle of Vitriol, with *Aqua ſophiæ*, and laid it on warm with a ſuppoſitory four daies.

20. One fifty yeares old, after he was healed of the French Pox, had every moneth the flux of the Emeroides breaking and flowing out as faſt as the Termes do in a woman, whom I cured by purging him, firſt with *Pillulæ Peſtilentiales Ruffi* mixed with our *Eſſentia Mercurialis*, afterward he drank oftentimes *Aurum Diaphoreticum*, but laſt of all, by giving him *Crocus Martis* in drink, he was perfectly cured.

21. A Goldſmith of *Stuburg*, had his skull periſhed unto the innermoſt skin, or pellicle, which they call *Meniux tenuis*, which alſo ſwelled up, whom I cured by opening the skull, and by purging the skin or pellicle, as it commonly falleth out in the wounds of the head, with *Unguentum Fuſcum*, and afterward with *Balſamum Hiperici*, and with the floures of hearbs appropriate for the head, applied to the place, painted in form of a plaiſter. But in the mean time he drank thriſe every day of Vitriol, with the water of Baſill and Lavender.

Note that this diſeaſe is called *Talparia* or *Talpa*.

22. A girle of the age of fifteen yeares, before ſhe had her floures, was very ſore ſick, whom I cured with the oyle of Camomill, in the water of *Meliſſa* and *Valerian*.

23. I cured a woman that for thirty yeares had a Canker in her breſt, by giving her *Eſſentia Mercurialis* with the water of Plantaine.

24. A boy had his face and ſtones ſwollen, whom I cured with the extraction of *Rhabarbe*.

25. One *Jonas*, falling in love with one *Sabian*, fell beſides himſelf, whom I helped by giving him in drink, *Lapidem, ſive calculum microcoſmi*.

26. The daughter of one *Oliver*, being very pale did greedily eat ſmall ſtones, chaulk, lime, duſt, and ſuch like, (as they commonly do which have the longing ſickneſſe called *Pica* or *Malachia*) through the loathing of the ſtomack, whom I cured by purging her with *Eſſentia Mercurialis*, for the firſt vomite, afterwards for certaine daies I gave her oyle of Vitriol to drink with the water of mint.

27. One was ſick of the Lowſie evill called (*Pthiriaſis*) whom I cured with theſe Pills.

℞. *Eſſentia Mercurialis*, ℥. ß. *Aloes Hepatica*, and *Mirrhæ ana* ℥. ß. *Saffrana* half a ſcruple, make thereof pills with the oyle of *Staphiſagria*, afterwards he drank a draught of the wine of *Centuarie* or *Perſicaria*.

28. A boy of eighteen years old had a tooth drawn, and three moneths after a certain black bladder appeared in the place of the tooth, the which I daily annointed with the oyle of Vitriol, and ſo the bladder was taken away, and the new tooth appeared.

29. A young Gentlewoman, called *Aſcania*, had great paine in her head, and over all her body, becauſe ſhe had not the due courſe of her termes, who after ſhe had often vomited, the paine abated: but when ſhe could not abide any longer to vomite, I cured her by drawing bloud out of the veine which is under the ball of the foot, and afterward the termes had their naturall courſe, and ſhe was helped.

30. I often cured the falling-ſickneſſe with *Eſſentia Veratri nigri*, prepared after our order.

31. One that had the flux of bloud by meanes of an Arter that was cut, I helped with *Kiſt Stipticum*.

32. A Knight being in an aſſembly was ſuddenly aſtonied, and diſeaſed over all his body, as if he had had the *Apoplexie*, whom I cured by annointing the hinder part of his head with *Balſamum Helenii*, and *Eſſentia Mercurialis*.

33. A man of the country being ſtung with a Viper or Adder, fell preſently into a cold ſweat, to the great danger of his life, who was reſtored to his health preſently by drinking *Theriaca noſtra* with ſtrong wine.

34. A woman who had not her naturall courſes, was troubled with a very ſore Cough: the which I cured by opening the vein beneath the ball of the foot.

35. A fat drunken Taverner was in danger of his life by a ſurfet, who was reſtored to his health by letting of bloud.

36. A woman called *Sabina*, had a long time the flix of the belly, by reaſon of the looſeneſſe of the ſtomack, the which I cured by giving her oyle of Vitriol with Conſerve of *Anthos*.

37. A man that was wounded in the pellicle or tunicle of the heart, was cured with *Eſſentia ſolis*.

38. A young man being vexed with a continuall and violent cough, I cured by giving him oftentimes the juice of horehound with our Oximell, and after that he voided a worme upward and was helped.

39. A young child had after a ſickneſſe, a ſwelling in his breaſt, by reaſon of the abundance of humours, the which I cured onely with *Theriaca noſtra*.

40. A certaiue man had a diſeaſe called *Carcinomate*, or *Gangrena*, the which was cured with *Oleum Veneris*.

41. A certaine woman was ſo troubled with a diſeaſe in her ſecret parts, that what moiſt or liquid meats ſhe did eat, preſently ſhe vomited againe, the which was cured with *Oleum Margaritarum*.

42. One *Elingus* had a great pain in his ſtomack, the which was cured with *Eſſentia Mercurialis Vomitoria*, the which ſhortly after vomited a peice of fleſh, wherein was hid a worm.

43. One *Vermundus* was ſo troubled in his head and brain, that he ſtaggered hither and thither, as though he had been drunk, whom I helped by giving him *Pillulas Peſtilentiales*, with the which I mixed *Eſſentiam Mercurialem*, that cauſed him to vomit a hundred and fifty worms.

44. A certaine man was ſick of the ſpleen, whom I cured

red with *Crocus Martis*, in the water of *Tamaris*, and *Enula Campana*, and by outwardly applying *Balſamum gummi amoniaci*.

45. One was troubled with a corroſion or gnawing of the intrals, whom I cured by miniſtring unto him *Flores Veneris*, in Wormwood-wine.

46. One was troubled with paines in the ſtomack through weakneſſe, who took *Oleum ſalis* in his drink, and cauſed him to have many ſeeges or ſtooles, and ſo was reſtored to his health, as we have written in our book called *Paraſtenaſticon*.

47. A man that was troubled with the head-ach, I purged by the noſtrills, caſting in the juice of *Ciclaminus* with a ſiringe.

48. Againſt the falling-ſickneſſe I gave often to drink the juice of the hearb called *Lanceola*, the which is called *Herba vernalis*, or the leſſe Plantaine, with an empty ſtomack, for ſpace of thirty daies, mixing it with the extraction of the ſhaving of Ivorie, and the bloud of a Pigeon, (for the man, the male, for the woman, the female) in the *Eſſence* or oyle of *Craneum Humanum*.

49. In diſeaſes of the eyes termed *Catharacta* or *ſtilicidium*, and called in the Greek *Epiphora*, and in ſwellings and paines of the eyes, I have uſed *Medicamentum ſive Collericum noſtrum*, made of *Tutia Magiſtralis*, wherewith we did not onely cure watering eyes, but alſo the great pain of the eye-lids, and alſo where there was fleſh growing over the ſight of the eye, that it ſeemed to be paſt the cure of thoſe common Phyſitians that profeſſe to be skilfull in the eyes.

50. A certaine diſeaſe called *Polipus*, the which is a ſtinking in the noſe, I cured with the oyle of Vitriol, and the water of wax.

51. One falling from a high place piſſed bloud, the which in ſhort ſpace I cured, giving him to drink one drachm of a powder of our invention with three ounces of the flowers of *Tiliæ*.

52. In the great ſcab I have often uſed this unguent, made of Mercury mortified, two drachms, Ceruſe, one ounce, *Euphorbium*,

phorbium, one drachm, Staphiſagre, Litarge, Sanders, *ana* half an ounce, mix them altogether with as much greaſe of a red hogg as will ſuffice.

53. A certain man being long ſick of the Pox, had two tumours and an ulcer in his noſe, at the which every day there came forth great quantity of ſtinking and filthy matter, in whoſe noſe I caſt this decoction with a ſiringe.

℞. Honey, four ounces, the juice of Calendine, common Salt prepared, two ounces, Aloes waſhed half an ounce, mix them together. Inwardly he was purged with *Oleum Mercurii.*

54. In hard and knotty Impoſthumes of the Goute, I uſed *Amoniacum*, diſſolved in Vinegar, mixed with the oyle of Turpentine; alſo oyle of Chriſtall onely diſperſeth and conſumeth thoſe knots, as I have oftentimes proved, or Chriſtall calcined with the oyle of Turpentine, alſo the oyle of Salt doth the ſame.

55. In curing of paines in the mouth of the ſtomack, intrals, and belly, I uſed the water of the flouers of Camomill, ℥. iii. Honey of Roſes, ℥. i.

56. One *Johannes Baptiſta* a faire young man was infected with the Pox two yeares through the filthy ſin of the *Sodomites*, ſo that there grew a peice of fleſh in the inward part of the neck of the great gut, with ſuch extream paine, that he was almoſt dead, whom I cured by ſweating many daies, with a Malgamie made of *Mercury* and *Jupiter*, and opening his Fundament with an inſtrument called *Specillum Oſſicularium*, and and laying an oyle of Vitrioll upon the ſaid ſuperfluous fleſh, and afterward I cured that fleſh eaten away, with a Suppoſitory Incarnative.

57. One called *Gallenus* had loſt his ſpeech by meanes of a hole that he had in the pallate of his mouth coming of the Pox, the which I cured with *Mercurius Dulcis Diaphoreticus*, caſt in by a ſiringe, and ſo the fleſh grew againe and was made whole.

58. One was troubled with great burning of the Urine, the which I helped in this order.

℞. Dry-Roſes, *Pug. ſemis*, Lin-ſeed, the ſeed of Cucumber, Gourdes,

Gourds, Melons, Mallows, Puſlane, Populeon, *ana* ʒ. ii. of the fruit of *Alkakengi*, *numero* x. fair water ℔ i. ß. make thereof a decoction according to Art, then ſtrein it, and put thereto *Trochiſcorum Alkakengi*, ʒ ß. white ſugar, ʒ ii. Camphire ʒ i. mix them, and caſt it into the yeard with a ſiringe or other inſtrument.

59. One being ſick of a Ptiſick, which is an ulceration of the lungs, with a conſumption of all the whole body, the which he took by the infection of his own wife, I cured with the oyle of *Perrelles*.

60. A certain woman had the courſe of her tearms ſo long, that many times ſhe was ready to give up the ghoſt, whom I cured with the oyle of Vitriol in Plantain water, and ʒ i. of *Carniola*.

61. Puſtulaes or Wheals in all parts of the bodie, and eſpecially in the head coming of the Pox, I cured onely with the Potion of *Lignum vitæ*, or *Guaiacum*, and his purgative Salt, without any other outward Medicine.

62. A Fiſtula being between the Teſticules and fundament of acertain man troubled with the Pox, I healed by applying *Oleum Arſenicale fixum*.

63. A *Hernia* or *Rupter* which ſome call *Ramex*, in the which the bowels fall into the codds, I cured by the Extraction of white Sanicle digeſted in bread, and afterward taken in drink, keeping up the gut or Intrals with a truſs made fit for the purpoſe, and laying upon the place offended, the Feſſes that remained of the Extraction.

64. Intolerable pains in the legs, *Ex morbo Venereo*, I cured with the oyle of *Lignum vitæ*, mixt with old Triacle.

65. A certain maiden through want of her monethly ſickneſſe was ſo vexed, that ſometime thrice a day ſhee ſeemed to bee haunted with an evill ſpirit, whom I preſently cured with the Extraction of *Rhabarb*, with the ſpirit of Tartar in drink with the water of *Meliſſa arthemiſii* and *Pulegii*, in *Oleo vitrioli*.

66. Pains in the teeth I cured by the juyce of Night-ſhade, and *Perſicaria* made warm in a Gargariſm burying the hearbs afterward in a dunghill.

67. I prepared a powder of the aſhes of Roſemary, the which

which maketh the yellow teeth white, and healeth tumours in the Gums very quickly without bloud.

68. In tumours of the Uvula, Gums, and Jawes, I have uſed *Oleum Vitrioli*, in water of *Perſicaria*.

69. In tumours of *Scrophulaes*, or hard Impoſthumes of the breaſts, I have uſed the oyle of Turpentine mixed with Miſſelto of the Oake in form of an Unguent.

70. At *Ingolſtad* a citie of *Germanie*, a certain man had the conſumption of the Lungs, whom I cured with the Extraction of *Conſolida major* in bread.

71. A certain woman, the which after child-birth was not well purged of her tearms, preſently fell beſide her ſelf, with other grievous pains in her breaſt, and reins of the back, whom I helped onely with the eſſence of *Antimonie*.

72. A maiden of ten years old, after bathing her ſelf, fell into an Apoplexie, which proceeded of the Flux of groſs humours into the veſſels, and into the parts of the head, wherein conſiſteth the feeling and moving of the whole bodie, yet ſhe ſnorted much in her ſleep, and trembled all over her bodie, whom I cured with *Oleum cranii humani*, giving it with the ſpirit of Vitriol in water of Lavender.

73. A young ſucking childe had his palate and lips full of Puſtulaes, or wheals, called *Aphtas*, whom I cured by bathing them with a linnen cloth wet in this water.

℞. *Conſolidæ majoris & minoris, ana*, one handfull, White wine, ℔.ß. boil them together, and put thereto *Sal Gemmæ*, ʒ ii. clarified honey, ℔. ii. and make thereof a mixture.

74. A certain woman, who wanted her natural courſes, was thereby ſo tormented, that ſhee abhorred all men, yea, her very companions, whom I cured by opening the inward vein of the arm, becauſe I could not find the vein of the leg called *Saphena*.

75. A man of threeſcore years, being full of melancholie humours, had cruſtie ſcabs over all his bodie, the which I cured with this Medicine: ℞. The juyce of Plantain, *Sempervivi*, and Nightſhade, *ana*: *Oleum Lithargirii*, as much as will ſuffice, make thereof an Unguent wherewith thou ſhalt annoint all the parts of the bodie.

76. One was troubled with a diſtillation or Cataract of the eyes, whom I cured in this order. ℞. *Tutia* prepared, and put into a fine linnen cloth, and dip or wet it well in *Vino cretico*, wherewith waſh the eyes oftentimes, and they ſhall be helped.

77. A certain woman after child-birth was troubled with great pain and chops in her breaſt, which I cured waſhing them often with wine mixt with *Oleum Saturni*, and afterward the child did ſuck.

78. A young maiden being troubled with a grievous vomiting, that ſhe could neither retain meat nor drink that ſhee took, the Intrals moreover ſwelled exceedingly, whom I cured by applying a plaiſter of the leaven of bread with the juyce of Mint.

79. A certain woman that three moneths after ſhee was conceived, feared abortion, or birth of her child before the time, whom I cured with the Extraction of *Rhabarb* with the ſpirit of Tartar, and afterward ſhe drunke oftentimes *Eſſentiæ Meliſſæ* with *Oleum Solis*.

80. One *Gotius* had a bone out of joynt for three dayes, which afterward ſwelled marvellouſly, the which ſwelling I helped with *Oleo Verbaſci* and *Prunellæ*, otherwiſe *Primulæ*, with the juyce of *Camomilla*, and *Agrimonie*, and *Oleum Petroleum*, theſe being mixed together warm, I annointed the place being grieved, and ſo the bone was reſtored to his place again; then afterward to ſtrengthen and comfort the joynts, I uſed the ſaid Unguent mixed with Miſſeltoe of the Oak, and *Conſolida major*, untill the cure was perfectly done.

81. A woman being almoſt dead of the Collick, I cured with the red oyle of Vitriol, drunk in Anniſeed water, and a while after that potion, ſhe voided a worm and was cured.

82. A certain man called *Bartholomew*, having carnal companie with his wife, could void no ſperm at his yeard, but onely winde, the which by often uſing of *Oleum Vitrioli* with the ſpirit of Tartar in diſtilled wine, and afterward the Extraction of *Satirion* he performed the act very well.

83. A child of ten years old was troubled with a ſtone in the bottome of his yeard, the which I cured by giving him

Oleum

Oleum vitrioli to drinke in *Aqua Aqualiæ*, and then I applyed outwardly *Oleo cancrorum* with the oyle of Turpentine, and ſo within one houres ſpace the ſtone came forth, and he was helped.

84. A woman of twenty yeares old being married could have no children, who by the uſe of taking the Extraction of *Satirion*, ſhee conceived, and within nine moneths ſhe had a ſtrong child, but leaſt that after her child-birth ſhee ſhould become barren again, and dried away with a leanneſs, I gave her to drinke *Oleum Margaritarum* with Romane coleworts.

85. A certain woman being troubled with great abundance of her naturall ſickneſſe, had great ſwelling and pains in her hands and feet, and fell many times into a ſwoun, whom I cured by taking often the Extraction of *Rhabarb.*

86. To cauſe nurſes to have abundance of milk, I have taken the freſh branches or tops of fennell, and boyled them in water or wine, and given it to drinke at dinner or ſupper, and at all times, for it greatly augmenteth the milk.

87. One had in the arme-pit a ſanguine Impoſthume, upon the which Impoſthume, I applied a linnen cloth wet in mans bloud being warm, and ſo in ſhort time he recovered his health, not without great admiration.

88. One called *Ambroſe*, while he yawned, ſuddenly the lower jaw remained with great grief and pain, whom I cured with the decoction of Cammomil, *Verbaſcum Perforat.* and ſuch like, as before in Number 80.

89 One was troubled three years with a diſineſs in the head, whom I cured within a moneth by drinking *Oleum vitrioli* in Betonie water.

90. A man being vehemently troubled a years ſpace with pains in the head, I cured onely by opening of the skull, and in the ſame manner I cured the trembling of the brain, taking therewithall, *Oleum ſalis* in water of Baſil.

91. A certain maid for want of her monethly ſickneſs, was ſwollen all the bodie over, and had red Puſtulaes, which alwaies at certain houres of the day appeared ſeven times, and vaniſhed away with great pain of the ſtomack and ſwouning, whom I cured giving her in drinke *Eſſentia Splenis*, ex-

tracted out of the ſpleen of an oxe in the water of *Meliſſæ*, *Artemeſiæ*, *& Pulegii.*

92 I helped one of the Pluriſie, by drawing away bloud of the inward vein of the arm one that ſide, giving him alſo in drinke *Spiritus Tartari*, in *Aqua Meliſſæ*, and annointing the outward part pained with oyle of the Mouſe of the Mountain.

93. A certain woman having a corroding Ulcer in the left breaſt with great paines, by meanes that ſhe had not her naturall ſickneſſe, ſhe had alſo in the right breaſt, neck, and armepit, certain kernels, and hard tumours, and chiefly the left arme was aſtonied or taken, to whom I gave ſundry times a purgation of the extraction of *Rhabarbe*, and the oil of Gold, by the ſpace of a moneth, outwardly I waſhed the breaſt with the decoction of the roots of Celandine in Wine; alſo I laid thereon pleggets wet with *Oleum Veneris*, mixt with Honey, and rolled it, and afterward I laid it on our common *Opodeltoche*, and ſo ſhe was perfectly cured.

94, One *Roſina* was troubled with a quartane Ague the ſpace of twelve moneths, with induration and ſwelling of the Spleen, whereof ſhe fell into a kind of dropſie, which is called *Aſcitem*, the which I purged, firſt with *Eſſentia*, and *Trochiſcis Alhandali & Serapionis*; the ſecond day I commanded her, that ſhe ſhould lick in *Diacubebe* for the ſpace of a moneth.

95. One had a hard ſwelling in the fleſh of his leg, cauſed of *Morbus Hiſpanicus*, whom I cured with *Oleum Antimonij* 3. ounces, *Mercury* mortified according to our order one drachm mixt into an Unguent.

96. A noble woman was troubled with *Empiema*, the which is a ſpitting forth of filthy matter, whom I cured with *Oleum Sulphuris* drunk in water of *Ciclaminus*, *Meliſſa*, and *Betonie.*

97. In greivous pains of the joynts, I have uſed *Oleum Vitrioli* in water of Turpentine, or water of Wormwood.

98. A Preiſt was troubled with the running Gout, and with great pain in his Kidneyes, whom I cured onely with oyle of Turpentine according to our order.

99. A certain Queen, through the retention of her Menſtrues,

ſtrues, had her tongue ſo inflamed and ſwollen, that ſhe could not ſpeak, and had a lameneſſe throughout the whole body, and alſo fell beſides her ſelf, whom I cured by drawing bloud from the vein called *Saphena*.

100. A child of twelve yeares old, had ſuddenly a great ſwelling in his head, the which was ſoft, whom I cured in four dayes with this Medicine: ℞. Oil of Camomill, *Tapſi Barbati*, *Hypericon*, and mix them, and therewith annoint the tumour.

101. A young man that was troubled with *Spaſmus Caninus*, ſo that his mouth was drawn awry, I cured by annointing the reines of the back with *Balſamum Helenii & Hederæ*, and by little and little drawing the place being awry, to his form with the gentle rubbing of my hand: Moreover, I gave him in his drink *Oleum ſalis*.

102, One had an Impoſthume behind his eare, the which I cured in purging him with our *Eſſentia Mercurialis*, and applying our *Apodeltæ*.

103. I cured the inflation and hardneſſe of the Spleen, with my plaiſter made of gums, and *Oleum Philoſophorum*, with the juyce of *Ciclaminus*.

104. A certain woman being awake, was vexed with *Lithargia*, ſo that her eyes were alwayes ſhut, and if any had called her, ſhe could ſcarce open her eyes, and no man could underſtand what ſhe ſaid, nor yet anſwer any man, the which woman was brought to her perfect health, onely by the uſe of *Oleum Vitrioli*.

105. A noble man in *Carinthia* was ſick of the Plague, whom I cured by giving him every morning *Electuarium Juniperorum*, wherewith I mixed one ſcruple of oyle of *Vitrioll*.

106. A Prince in *Germany* that was troubled with the Frenzie, by reaſon of a ſharp Fever, whom I cured with giving him five grains of *Laudanum noſtrum*, which expelled the Fever, and cauſed him to ſleep ſix houres afterward.

107. A Gentlewoman of name was troubled with the ſuffocation of the Matrix, whom I cured with *ſpecifico noſtro corticis ficus*, being laid upon hot coals, and taking the fume thereof at the lower parts, and preſently ſhe was helped.

108. A Lawyer of *Auguſta* was long ſick of the Collick, and was forſaken of other Phyſitians, whom I cured, by giving him *Laudanum noſtrum.*

109. A Barber of *Argentine* was greatly troubled with the head-ache, to whom I gave the oil of ſweet Majoram to ſmell, and put a drop thereof into both eares, and as ſoon as it was done he was helped.

110. A certain woman at *Colmaria*, was troubled with the Falling ſickneſſe, in whoſe noſe I put the oyle of *Gargates*, and within a little while after ſhe recovered again, then I purged her with *Elleboro noſtro*, and the next day I gave her certain drops of the oyle of *Cranei humani*, who afterward was troubled no more.

111. A certain Baron was ſore infected with *Morbus Hiſpanicus*, and miſerably annointed with Vigoes Unguent, and left off the ſchool Doctors, whom I firſt purged with our *Specificum Torpetum*, and then I gave him *Oleum ſolis & margaritarum*, in *aqua guaici rectificat.* and ſo he was perfectly cured.

112. Many that were troubled with the Quartain Fever, I have cured with our *Turpeto*, and alſo thoſe that had the Peſtilence and Pluriſie.

113. A certain man of fiftie years old was vexed with a cramp, that his head and neck was drawn down to his breaſt, and could not lift nor ſtir it, unto whom I applyed *Arcanum Magnetis, & Oleum ſalis*, and ſo he was cured.

114. One was troubled with a Palſie, whom I cured onely with the Eſſence of *Cheri*, drawn with the Spirit of Wine.

The End of the Experiments of Philip Theophraſtus Paracelſus, *a moſt Excellent Doctor of the one and the other Phyſick, injoyn thereto the praiſe of Jeſus Chriſt, and farewell.*

B. G.

B. G. L P. *Penotus Londrada* a portu ſanctæ *Mariæ Aquitanus*, greeting.

I Thought good (gentle Reader) to publiſh and make thee partaker of theſe four particular things, which if at the firſt ſight they ſhall not ſeem to agree with thy work and Practiſe, thou muſt remember to impute that unto thine Error and Ignorance, for a light Error doth mar a whole Work, which thou muſt amend by reading of Philoſophers Books. For which cauſe the ſayings of Philoſophers are much and long to be ſearched, examined, and thought upon, before thou canſt get out the hidden meanings of them. If thou in reading Philoſophers Books play the Sluggard, then thou canſt never bee perfect in preparing thy matters, and therefore I might not by the Authoritie of the laws of Philoſophie, interpret all things openly, word for word to thee. Some things are to bee left for Induſtrious wits, wherein to exerciſe themſelves by ſtudying and ſearching. Notwithſtanding, if thou bee not unthankfull, all theſe things ſhall be opened and declared unto thee in my Galliæ portu, *where very many workings hitherto known of few, ſhall faithfully be ſet forth. In the mean ſeaſon, know thou, that I am not the deviſer of theſe particular things, for ſome of them I had of gift, and ſome other for money and reward came to my hands. To thee I give them freely, which uſe well. Farewell.*

A Treatiſe of certaine Particulars, whereof the firſt treateth of the preparation of the Markaſite of Lead, as well for the tranſmutation of Metals, as for the alteration of Mans body, &c.

THe Philoſophers *Saturn*, is properly the Markaſite of lead, and indeed doth excell *Sol* and *Luna*, inſomuch that *Raymond* ſaith, that in this inferior world, there is no greater ſecret then that which conſiſteth in the Markaſite of Lead, inſomuch that they which have throughly ſought out the force and nature of it, have bound themſelves together by oath never to utter thoſe ſecrets of nature unto the end of their lives. For ſo much as his operation is of ſuch kind, as truely it hath many and ſundry uſes, which being duely prepared, doth not onely alter and change the filthy and corrupt humours of our bodies, but alſo can change and tranſmute by ſundry experiments, *Luna* into *Sol*.

Take of the Minerall Markaſite of Lead, xii. pound, and grind it into fine powder upon a Marble ſtone, as they grind colours with Vinegar: being well ground and tempered, put it into a ſtrong glaſs, and put thereon a good quantity of diſtilled Vinegar, and ſtir it well with a ſtick, and ſo let it ſtand in *Balneo Mariæ*: then ſet thereon a blind head, and there let it ſtand eight daies together, ſtirring and moving it every day ſix or ſeven times, then let it coole, and the Vinegar will be of a yellowiſh colour, the which ye ſhall poure forth into another glaſſe, taking heed that ye ſtir not the feces: then put thereon more Vinegar, and ſtirr it well with a ſtick, and ſet on the blind head, and ſet it in *Balneo Mariæ* other eight daies, as yee did afore, then poure forth the Vinegar being coloured into the other glaſſe. And this order ye ſhall uſe ſo long, untill you ſee the Vinegar no more coloured, for at the laſt the feces will remaine in a white maſſe, like white earth.

Diſtillation of the coloured Vinegar.

THen take all that Vinegar being coloured, and diſtill it in *Balneo* untill it will drop no more, and there let thy cucurbit ſtand three daies with the feces, that it may drie well, then take it forth, and thou ſhalt find in the bottome of the glaſſe a white matter, the which take out, for in that whiteneſſe the redneſſe of the Markaſite is hidden, which being prepared, availeth much to make *Aquam Philoſophorum*, that they call *ardentem*.

The preparation of the Feces.

Take the white Feces or matter, and put it into a diſtilling veſſell with a great recipient very well luted, that the ſpirits go not forth, and ſet it in the hot aſhes, and give it a gentle fire, and then increaſe it according to art a day or two, and there will come forth, firſt a white water, and then a red or golden yellow oyle, the which is to be kept cloſe with great care.

The Feces to be taken againe.

Then take thoſe Feces, and ſet them in a calcining furnace eight daies: then take them forth and grind them finely, and put them in a glaſſe with a good quantity of diſtilled Vinegar, and ſtir them well together; that being done, ſet it againe in *Balneo* eight daies together, and ſtir it every day ſeven or eight times, the more the better, then let it wax cold and ſettle, and pour away the clear part from the Feces, but take heed that ye ſtir not the dreggs or bottome. Then pour on freſh Vinegar, and ſet it in *Balneo* againe, and do as ye did before, and then pour away the Vinegar againe, and caſt away the Feces, for they are nothing worth.

The diſtillation of the Vinegar.

Then take the Vinegar which you reſerved, and diſtill it

with a gentle fire, and in the bottome thou ſhalt find a ſalt, in the which remaineth all the force and ſtrength. Then calcine the ſaid ſalt againe in a reverberatory, four and twenty houres with a great fire, then take it forth, and put it in the the glaſſe wherein it was before, and put thereon freſh Vinegar, and ſet it in *Balneo*. And this thou ſhalt do ſo often untill the ſalt leave no feces in the bottome : that being done, diſtill thy Vinegar as at the firſt, and thou ſhalt find it prepared, liquid, and clear as Chriſtall.

Conjunctio ſpiritus corporis, ſcilicet olei & ſalis.

Take the aforeſaid ſalt, and grind it upon a ſtone, dropping thereon his red oyle by little and little : that being done, put it into a cucurbit luted with *Hermes* ſeal, and ſo ſet it upon a trevet, in an *Athanor* twenty daies, and it will be fixed into a red ſtone, ſo that ye have the true government of the fire. Then take it forth, and grind it upon a ſtone, and according to the weight put thereunto as many *Letones* of the *Calex* of fine Gold, and upon all theſe put on aſmuch of the white water which ye diſtilled before the red oyle, as all the whole doth weigh, and cloſe it up with *Hermes* ſeal, and ſet it in aſhes in an *Athanor* with a ſoft fire untill it be fixed, but after it be fixed, there will appear many colours, the which will turn into perfect oyle and true *Elixar*. Rejoyce in this, but before ye begin the work, conſider of it and pray.

The ſecond particular that is called Torpetum, ſive Diaphoreticum minerale, *purging without loathſomeneſſe or difficulty, helping the Pluriſie, the Plague, and eſpecially the French Pox.*

Take *Leones à Dracone repurgatiſſimi* one part, *aquilæ mineralis repurgátiſſimæ* twelve parts, mix them together according to Art, then put them into a cucurbit of glaſſe, and put thereon twiſe ſo much of the liquor of red *Colcathor* without flegme as the matter weigheth, and then nouriſh it in warm ſand with a gentle fire three daies, taking heed, that the matter aſcend not

not into the head. That being done, diſtill it, that the feces may remain dry, then increaſe thy fire, that the ſand and glaſſe may be red hot the ſpace of three houres: then let it wax cold, and take out the matter, and beat it finely, and waſh it with fair diſtilled water, untill it have loſt his ſharpneſſe, and that thou ſhalt do divers times till it be well purged: then dry it, and put it into a glaſſe, and put thereunto the ſpirit of wine that it may be covered three fingers high, and ſet it on a fire, and thus thou ſhalt doe three times, and then haſt thou without any doubt a greater ſecret to heal his proper diſeaſe, ſo that within ſix dayes he ſhall be quite whole: the doſe is about five graines in conſerve of Roſes, drunk with wine or *Saccaro Roſato*, aſwell in the morning, as at night when he goeth to bed, and let the patient ſweat thereon two houres at each time. It is a moſt ſoveraigne medicine againſt all contractions, and you uſe it, as afore, according to the nature of the diſeaſe. But the Patient muſt uſe it ſix daies. If there appear any puſtulaes, ye ſhall cure them by touching them with oyle of Sulphur. Moreover thoſe that have the dropſie, or ſuch like moiſt diſeaſes in the body are cured by giving them ſix grains, in water of *Carduus Benedictus*, letting them ſweat thereon as is aforeſaid, and keeping the order as is afore ſet down. Againſt the Pluriſie, ye ſhall give four graines in the ſaid water. And againſt the Plague in Roſe-vinegar. Againſt the Falling-ſickneſſe with water of black Cherries or Pionie. Furthermore, if any have had the ſame diſeaſe by nature, ye ſhall give them every day a little pill in *Aqua Pionia*, putting thereon ſix drops of the ſpirit of Vitrioll. If I would ſhew or expreſſe all the virtues, I ſhould write a book thereof, but that which remaineth I will ſhew more at large in my book called *Portus Gaſconicus*, with the order to draw the ſpirit of wine.

The third particular called Laudanum Anodinum, *the which is moſt excellent of all other ſecrets in aſſwaging griefs and paines in divers diſeaſes.*

TAke *Liquoris aquæ inexpertis & inſpiſſati* ℥. ii. and put thereto the ſpirit of wine, and ſet it in *Balneo* to digeſt, untill it

have drawn away the Tincture: then pour it forth into a clean veſſell, and put on more, and ſo ſet it to digeſt againe, ſo long as it will give any Tincture or colour. Then take the gumme of Henbane dried in the ſunne ℥. i. and draw away his tincture with the ſpirit of wine, as thou diddeſt out of the liquor aforeſaid; then take *Diamber*, ℥. ii. and likewiſe draw away his Tincture with the ſpirit of wine, and keep it very cloſe untill ſuch time as I ſhall ſhew thee: then take *Momia*, ℥. ß. and draw away his tincture with the ſpirit of wine, and when thou haſt done, mix it with the other, then take *Crocus Orientalis*, three drachms, and draw forth his tincture, and mix it with the reſt, and every day ſtir it, and keep it in a warm place cloſe ſtopped fifteen daies; that being done, diſtill it in *Balneo*, and there will remaine a little matter in the bottome, then put thereto a little of the Tincture of *Diambræ*, the which ye reſerved afore, and ſo let it ſtand in digeſtion untill it be thick, ſtirring it three or four times a day, untill the ſmell of the liquor be in a manner conſumed, the which will be in ſix weeks. Then take theſe that follow, the liquor of *Corrall*, clear *Amber*, or *Succinum*, of each 3. i. *Unicornes-horn*, ſix graines, *Magiſterium Perlarum*, one ſcruple, *Oſſis de corde Cervi*, half a ſcruple, *Aurum Potabile*, or his Tincture, half a drachm. All theſe being finely beaten and mixed in a ſtone or glaſſe morter, with the ſpirit of *Diamber*, put in with the reſidue being thick, and ſo ſtirring it ſundrie daies afterward, diſtill all the ſpirit of wine away, then put thereon the reſidue of the ſpirit of *Diambræ*, and when it is almoſt dry, put thereto *Olei Succini*, *Olei Maci & Cinamoni*, of each about one ſcruple. Then take one part, and reſerve it for women without muſk, for it hurteth them. But to the other part, for men, put in half a ſcruple of the extraction of Muſk, made with the ſpirit of wine; and ſet it in a warm place that it may dry, and ſo keep it to thy uſe. Ye may give it in form of Pills, or diſſolve it in ſome convenient liquor, the Doſe, three graines, or ſix graines for thoſe that are of ſtrong nature. It comforteth much againſt the Collick, the Frenſie, hot Fevers, *Arthritide*, *Podagra*, the weakneſſe of the ſtomack, the Yex, and comforteth againſt vomiting, provoketh ſleep. Againſt the falling ſickneſſe, ye ſhall

give

give three graines with the ſpirit of Vitrioll and *Eſſentia Camphora* that is drawn with oyle of ſweet Almonds, the which is made in this order.

The order to draw the Eſſence of Camphor.

Take *Camphor*, one drachm, oyle of ſweet Almonds, half an ounce, macerate them in the Sun, or in *Balneo*, or in a dry warm furnace four and twenty houres, then draw forth his Tincture or eſſence with the ſpirit of wine, and put thereto one drachm of *Laudanum*, and two drachms of the ſpirit of Vitrioll, and ſix ounces of the water of pionie flours, and ſtir them together, and give thereof one ſpoonfull at the time of the fit. It is amoſt excellent remedy againſt all uncurable diſeaſes.

The fourth ſpecificum called Panchimagogon, *the which doth purge in ſmall doſe all noiſome ſpirits that are mingled with the humours.*

Take *Specierum Diarrhodon abbatis*, ℥. ii. and draw forth the Tincture with the ſpirit of wine, and keep it by it ſelf, afterward take the Pulpe of *Colocinthides*, ʒ. vii. *Turbit*, ʒ. v. *Agarici*, ℥. i. ß. *Helebori nigri*, ʒ. vii. *Diagridii*, ʒ. vi. *Foliorum ſene*, ℥. iiii. *Rhabarbari*, ℥. ii. *Elateri*, ℥. ß. Beat them, and mix them together, and put thereon Cinamon-water, the which is made in this order. Cinamon l. i. ſtamp it groſly, then infuſe it in white wine four and twenty houres cloſe ſtopped, then diſtill it with a gentle fire being cloſe luted, for with this Cinamon-water, or ſpirit of wine, thou maieſt draw forth the Tincture of all the aforeſaid druggs. Alwaies provided, that ye keep them a moneth in a warm place to macerate, ſtirring them three or four times in a day, and at the end of the moneth pour forth the liquor, and put the feces into a Retort, and diſtill forth the oyle and water, the oyle ye ſhall rectifie and reſerve. The Feces that remaine ye ſhall calcine, and make thereof a ſalt, the which ye ſhall put to the oyle that ye rectified.

rectified. Then take that liquor which ye reſerved firſt, and diſtill it in *Balneo*, and in the bottome there will remain a matter thick like honie. Then take the tincture of *Diachodon Abbatis*, and pour it upon that thick matter, and ſtop well thy glaſſe, and ſet it in a warm place eight dayes, ſtirring it every day. That being done, draw away the ſpirit in *Balneo*, until it remain thick like honey, unto the which ye ſhall put his oyle that ye diſtilled, mix them, and let them digeſt, untill it be ſo thick that ye may make thereof Pills, the which yee may do ſo ſoon as it feeleth the cold, for in the cold it will wax hard, and in heat it will waxe liquid; the Doſe is from one ſcruple to two ſcruples, where there ſhall be need of purging, put in the pouder of *Licorice*, for ſo it worketh without pain.

Four principall Diſeaſes whereunto almoſt all other Diſeaſes may be referred.

THe Leproſie is the firſt, whoſe badges all manner of Ulcers doe bear, as Itch, ſcabs, *Alopecia*, ſcurffs, chops in the skin, foulneſſe, the dead evill, and ſuch like diſeaſes.

To the Gout doth belong the collick, pain in the reines, *Orexes*, pain in the teeth, running gouts, painfull flixes, pain of the head, *Cephalea*, and *Hemicranea*.

To the droppſie are referred all manner of Fevers, Impoſthumes, the Jaundies, and evill digeſtion.

To the Falling Sickneſſe belongeth *Catharrs*, beating of the heart, cramps, giddineſs of the head, *Apoplexies*, and Suffocation of the Matrix.

If any of the princpall of theſe Diſeaſes be healed, all the other inferiour be alſo cured.

For the cure of the Gout three things are required, that is, reſolving, mitigating, and ſtrengthening.

Wherefore, if thou be of any quick judgement, the four particulars before ſet down are ſufficient for thee.

The chiefeſt point of health conſiſteth in this, not to fill thy ſelf with meat, nor to be ſlow in labour.

Bernardus G. Penotus Landrada à Portu S. Mariæ Aquitanus *unto the ſingular learned man* John Aquila, *the hammer of the Ethnicks, wiſheth much health.*

NOt onely in theſe our dayes (friend *John*) but alſo in the old time amongſt the learned, this Proverb hath taken place, *That Ignorance is the mother of marvelling*: Who in theſe dayes would not marvell to ſee men utterly void of all manner of learning, to be preferred before learned men, and ſuch as are moſt skillfull in the Latine and Greek tongues, and thoſe are to be imbraced of Kings and Princes, and rewarded with moſt liberall gifts, and moſt famous and learned. men expert in all the tongues to be rejected and contemned? You, which excell in judgement and learning will anſwer, *That every perfect gift cometh down from the Father of light.* Therefore God doth in theſe latter daies ſtir up theſe Ideots and Empericks to ſtir up every Phyſitian, that he ſhould rightly prepare his own Medicines with his own hands, and being ſo prepared, with ſharp judgement apply them to their proper diſeaſes, that the ſeed of the diſeaſe may be pulled up by the Roots, and not to commit it to an unskillfull cook. And therefore of neceſſity from hence muſt both the Theorick and the Practiſe, the reaſon and the work concur and joyn together, becauſe judgement without practice is barren. The greateſt number of them will anſwer, we know not your works and preparations which require ſo great and hard labour, we are now old and Doctors, we will not bee made yonglings, and Schollers again. If this anſwer might take place, the Jew, the Pope and the Turk would not change their ſuperſtitions, which notwithſtanding we know to be moſt contrary to the ſacred Scripture. But we ſufficiently and daily prove by calcining, ſubliming, diſſolving, purifying, diſtilling, congealing and fixing, by this moſt laudable Art of Alchymie, how the pure may be ſeparated from the impure, and the corruptible from the incorruptible, and that which is venemous and deadly, be changed and made wholſome

ſome and good; and as *Paracelſus* ſaith concerning this Art, we ſhall firſt conſider that all things are created of God, for he created of nothing ſomething, and that ſomething is the ſeed of all things, and that ſeed worketh that effect hereunto ordained and appointed. All things notwithſtanding are ſo created, that they ſhall come unto our hands, and begin to be in our power, but ſo as things not perfect, but to be made perfect, as things not finiſhed, but to be finiſhed. The matter in them truly is perfect, but the middle and laſt matters remain to de made perfect. As for example, God created Iron, Earth, and Clay, but not ſuch as they ſhould bee, for the clay groweth, yet not like a Pot or other earthen Veſſel: So he created Iron lying in a rude Maſſe, and hath given it ſo rude unto us, therefore we with our labour muſt make thereof ſhoos for horſes, ſythes, aud ſpears. Even ſo is it in Phyſick, for that is alſo created of God, but not ſo that it ſhould be utterly perfect, but as yet hidden under the earth, not purged from his unclean matter, but that which remaineth to be made perfect in it, is committed to the Chymiſt, that is, to the Phyſitian to be purged and cleanſed. For herbs, trees, ſtones, and iron, and whatſoever is ſeen with the eyes is no true Medicine, but is rude and impure, wherein as yet the pure part lyeth hid. And therefore Alchymy teacheth to purge the Medicine, to diſſolve it, and to ſeparate things of contrary kinde from things of the ſame kinde, otherwiſe rotten things would be mingled with rotten, and the corrupt with the corrupt, and ſo conſpire to one effect; ſo that of one diſeaſe many other ſhould ſpring or ariſe. Briefly, every man loveth not that whereof he hath no underſtanding or knowledge, but flieth from it, contemneth it, and thinketh it not meet to be learned. The body onely, careth for that which is outward, but the mind worſhippeth his God. By how much more the knowledge or underſtanding of any thing doth increaſe or grow, ſo much the more is the love of the ſame augmented. For all things conſiſt in the true nkowledge of them, and out of that ſprings all the good fruits that redound to knowledge. Knowledge alſo brings faith, for he that knoweth God, beginneth ſtraightway

to

to put his truſt in him. For ſuch as every mans faith is, ſuch is alſo his knowledge.

And contrariwiſe, he that doth otherwiſe work about nature, worketh like a Painter that painteth an Image, in the which is neither life nor ſtrength, wherefore thoſe which you call Empericks ſhall riſe even before your faces, and take in hand and help grievous diſeaſes, the cures whereof are unpoſſible unto you, and you together with your conſultations and reaſonings ſhall be made laughing ſtocks. As lately *B.* in *Germanie* it happened of a certain noble and famous woman which was vexed with the pain of the Matrix. Some Phyſitians ſaid it was the gravell and the ſtone, but an Emperick paſſing by, affirmed that it was neither the gravell nor the Stone, wherefore he commanded a Remedy to be prepared for the Matrix, the which being done; ſhe was ſtraightwayes healed. Oh what a rumour was raiſed by and by of him, ſtirring up others alſo to rumours and tales, ſaying, that her husband doth contemn us, that will rather uſe the advice and counſell of an Emperick then ours. Yea, and others that ſeemed wiſer did finally regard him that would every hour uſe the help of an Emperick man moſt unlearned. Mark, I pray you(my friend *Aquilla*) how the enemies inflamed with envie go about to oppreſſe the truth : But at the laſt, will they, nill they, they ſhall be inforced to confeſſe that that cannot be denied. But you may object unto me, He that ſpeaketh all, excludeth nothing. For there be many worthy learned men, Maſters and Profeſſors of Phyſick, that do not deny or refuſe this Art In the which number are thoſe moſt excellent and ſingular Maſters, and Doctors, *Petrus Severinus Danus* which hath written marvellous things of this Chymicall Art, that worthy and godly man *Michael Neander*, Profeſſor of humanitie, *Theodorus Zuingerus* of *Baſil*, a man practiſed in this Art, and alſo *Theodorus Brickmannus* a Phyſitian of *Cullen*, which both by word and deed daily excelleth with moſt deep judgement in theſe matters, whom I will never overpaſſe with ſilence.

Hereafter followeth three Particular Treatiſes, the firſt of the Sulphur of Gold, and other Metals, then of Stones, and the Extraction of Corall.

Recipe, Purged and fine Gold made in plates, ℥ i. the pouder of Pumice ſtone, ℥ iiii. lay them *Stratum Superſtratum*, and reverberate it with dry wood five dayes and nights together, then take the powder and keep it in a glaſſe. Then melt the Gold again, and make it in plates, and lay it *Stratum ſuperſtratum* as yee did before, and that ye muſt doe untill the Gold have loſt his yellow colour, after take all thy pouders together, and put it in a glaſſe with diſtilled Vinegar, and there let it remain untill the Vinegar be coloured yellow, then pour it forth, and put in more, and that thou ſhalt doe ſo often, untill the Vinegar be no more coloured, then vapour away the Vinegar, and thou ſhalt find an inpalpable pouder in the bottome. If thou beeſt wiſe, look where thou madeſt an end, there begin, the like is of other metals. But they are not to be reverberated ſo long, you ſhall have of ſilver a blewiſh colour, of iron a reddiſh colour, of copper a darkiſh colour: There is drawn out of Corall a red tincture. All which things are to be corrected with the ſpirit of wine, being often poured thereon; there cannot be a ſhorter or profitabler way found out for this. Iron plates for one time are of force, but after the firſt Cimentation they ſerve no more. His tincture being rightly prepared is uſed in ſtead of gold. If it be drawn out of the beſt ſteel, it will fixe the Mercurie of Saturn.

The Second Particular is of the marvellous preparation of the Markaſite of Lead, tincting water, or other liquor into his red colour.

Recipe, Salt common prepared Vitrioll Romane, *ana* ℔ vi ſet them in a fire of calcination ten houres, then take it forth, and beat it to pouder, then put it into a ſtone pot unglaſed, and give it fire 15 hours according to Art, then will diſtill

distill forth both the oyle and the spirit together, the which ye shall rectifie in a Pelican, then being rectified, put thereunto the markasite of lead in powder, being in a strong cucurbit well luted, and then set it in ashes in a furnace, under the which ye shall set a burning lamp for the space of a moneth, and then the Markasite will dissolve into a red matter: afterward take common fountaine-water and pour thereon, then set it to dissolve in a moist place or Cellar, and the flower of the Markasite will turn like to a red Christall: the which take to thy work. It purgeth the Leprosie, bloud in Plurisies, the Plague, *Contractures*, the lungs and liver, the quantity of one peece in greatnesse, doth serve to dissolve the same.

The third particular, and the summe of the whole work.

R. *Album*, *Albius*, *Albo*, as much as ye will, *Aqua Solvens* six times as much, and set them in *Balneo* three daies, then take it forth, filter it and dry it: then againe dissolve it, and that do three times, being dry dissolve it by it self, of the which solution, take three parts *olei permanentis & incombustibilis* one part, *Aeris* four parts, shut thy vessell, and in that heat nourish it, and in few daies thou shalt have an vniversall medicine to expell all diseases. Rejoyce, and give praise unto Jesus Christ.

A Fragment out of the Theoricks of John Isacacus Hollandus.

AMongst all things that were created of God, water was the first, whereunto God joyned his proper earth, and of earth, whatsoever hath essence or life, hath his originall. Therefore there are two manifest elements, that is, Water, and Earth; in which the two other lye hid, the Fire in the Earth, and the Aire in the Water: and they are so knit together, that they cannot be separated. Two of them are fixed, as the Earth and Fire, two are flying, as Water and Aire. Therefore every element doth participate within other elements. Moreover,

over, in every element are two other elements, one decaying, putrifying and combuſtible, the other eternall and incorruptible, as the heaven: beſides, in theſe natures lieth hid another nature which is called by the name of ſtinking Pheces, which hinder and take away the ſtrength of the reſt, ſo as they have very little force or none, and thereby make the other elements ſtinking and ſubject to putrefaction. There is alſo two kinds of Waters, the one elementall, the other of rain and river-waters; as there is alſo two kinds of Earths, one elementall, clear, ſhining, and white, the other black, ſtinking, and combuſtible. Like as alſo there be two Fires, one elementall and naturall, the other ſtinking and combuſtible; the like is alſo to be ſaid of the aire. The baſe things are ſo mingled with the reſt, that by and by they corrupt all things, ſo that nothing can continue long, for they bring death, and weaken all nature be it never ſo noble. This is to be underſtood of all things both vegetall, animall, and minerall. Therefore it is neceſſary by Art to ſeparate the elementall nature from the corruptible, that the matter may be brought to a medicinall qualitie. There be three moſt ſubtle ſpirits in all things, that is, colour, taſte, and ſmell, theſe fly away inviſibly, the Philoſophers call them wild ſpirits, becauſe they are not fixible; yet the induſtry of the Artificer may fix them. They alwaies grow in the bodily ſubſtance untill they come to perfection and end. The hearb therefore is to be taken when it is fully grown, and take heed that you looſe none of thoſe three ſpirits, as the ignorant uſe to do with their putrifactions and ſeparations of elements. For none of thoſe ſpirits conſiſteth of the three elementall elements: but God hath adorned elements with thoſe three ſpirits, and of them the Fire is animall, the Water, aire elementall, and no man, but God can ſeparate them aſunder. But the water of the clouds may be ſeparated from them. Alſo all the feces may be ſeparated from them which are mingled with them, which are the ſtinking and corurptible elements, and the four elementall elements may be brought to a chriſtaline ſhining: but theſe three elements, Fire, Aire, and Earth, are unſeparable. My ſon, know this, that *Mercurie* is the firſt of all things, for before time there was water, *And the ſpirit of the*

Lord

Lord reſted upon the water, but what was that water; the water of the Clouds, or a moiſture which might be poured out? No, but it was a dry duſtie water, and God hath joyned his earth unto it which is his ſulphur, and ſo the earth congealeth the water, and thereof ſprung the four elements included in theſe two, by the will of God. Therefore *Mercurie* congealeth ſulphur, and ſulphur *Mercurie*; neither can one of theſe be without the other, as alſo they cannot be without their ſalt, which is the chiefeſt meanes, by whoſe help nature ingendereth and bringeth forth all vegetals, minerals, and animals. Wherefore theſe three, *Mercury*, Salt, and Sulphur, cannot be one without another, for where the one is found, there the other are found alſo, neither is there any thing in nature wherein theſe three are not found: and of theſe three, whatſoever is in nature hath his originall, and are ſo mingled with the four elements, that they make one body, and the ſalt is drowned in the bottome of the elements, for it is neceſſary that the ſalt ſhould keep them united by his ſharpneſſe and drineſſe, notwithſtanding it is a flying ſpirit, but becauſe it ſticketh in the bottome of the mixture, and is overcome of the fatneſſe and combuſtible oyle, in which it is found: as the yolk within the white of the egg, and the combuſtible oyle liveth of earth with the ſalt and feces, and the ſalt is buried in the bottome of the feces of the combuſtible oyle and earth, but by great force of fire. Theſe three ſpirits whereof we have ſpoken, are ſaid firſt to be ſeparated from the mixture of the elements, which is the ſoul of all things, or their Quinteſſence, which houldeth together the whole mixture of the elements; for when the ſpirits are gone out, then the mixture is diſſolved by it ſelf and divided, neither is there need of fire to expell the ſalt from the earth; when the elements are ſeparated from the feces, then is the ſalt alſo ſeparated with it. This ſalt is unknown to the ignorant. Therefore ſalt is the meanes betweene the groſſe earthly parts, and the three flying ſpirits reſting in the naturall heat, that is, the taſte, moiſt ſmell, and colour: which three are the life, ſoule, and quinteſſence of every thing, neither can theſe three ſpirits be one without the other, as the Father, the Son, and the Holy Ghoſt are one, yet three perſons,

Perſons, and one is not without the other. The ignorant laugh, neither underſtand they theſe three ſpirits, when as they are tied to the groſſe, earthly fixed parts, and are made ſubtile, and their ſalt is joyned and mingled with them, it muſt transform them altogether, and fix them into a Criſtaline body, Diaphanes, and red of colour, whereof we will ſpeak hereafter; he that knoweth not this ſalt, ſhall never bring any to paſſe in Art. The Philoſophers call this ſalt a dry water, and a lively ſalt, but the ignorant thought they meant Mercurie, but the Philoſophers called the three ſpirits Mercurie, and the earth Sulphur, which the ignorant underſtand not. Either of them cannot be without the other, neither is there any thing in nature, in which theſe three are not, and they are ſo mixed with the four elements, that they make one body and mixture. Whatſoever God hath created is in theſe three ſtones, wherefore all may be reduced into a Criſtalline clearneſſe by Art, given by God unto the Philoſophers, for in the latter daies God will ſeparate all the unclean feces and corruption that is in the elements, and bring them to a Criſtaline clearneſſe, and redneſſe of a Carbuncle. Afterward there ſhall be no more corruption, but they ſhall endure for ever. Do you think that all things, which God hath created in theſe lower parts, ſhould utterly periſh in the latter day? No, not the leaſt haire of thoſe things which God hath created, no more then the incorruptible Heaven, but God by his Will will change all things, and make them Criſtalline, and the four elements ſhall be perfect, ſimple, and fixed in themſelves, and they ſhall be all a quinteſſence. Demonſtration of theſe things may be made here upon earth by Art, for whatſoever God hath created may be brought to a Criſtalline clearneſſe, and the elements gathered together into a ſimple fixed ſubſtance, which being done, no man can alter them, neither the fire it ſelf burn or change them, but they ſhall continue perpetually as thoſe things which have attained eternitie.

The Order to draw forth the Quinteſſence of Sugar, collected out of the Vegetable and Animall Works of Iſaac Hollander.

HEre will I ſhew thee a great Secret, how thou ſhalt draw forth the Quinteſſence of Sugar, the which truly excelleth all Vegitable works, by means of his temperature like unto the incorruptible heaven, the which is neither hot, cold, nor dry, but moſt temperate, nevertheleſſe compounded of the four Elements, but they ſtrive not one with another, for they are ſo joyned together, that they can never be ſeparated one from another, but for ever remain ſiple and fixt in unitie. But this heaven doth diſtribute and give unto the earth whatſoever is neceſſary for it, although it ſelf be neither hot nor cold, moiſt nor dry, the which like Effects hath the Quinteſſence of Sugar, the which in it ſelf hath the four Elements, as gold hath: as gold is pure, ſo ſugar is impure, gold outwardly is hot and moiſt, inward cold and drie, and white: ſugar is the contrary, for it is outwardly cold and dry, and inwardly hot and moiſt and red and fixed both outward and inward. Neither is there any thing wanting, but that the inward qualitie may be brought, that his redneſs may appear outwardly, and that his Feces be ſeparated, then is it prepared, and ſhall not need to be fixed, for it is fixed already, and doth retain within it ſelf all outward and inward ſpirits, and whatſoever is Volatile it doth retain.

Now what his kinde is I will tell thee, and from whence he hath his Originall, that is, even out of the red, but if thou wilt be further ſatisfied, read the three and thirty chapter of the generation of thoſe things that grow in the Seas, and other waters, where we write largely of the nature thereof. Here it ſhall be ſufficient for us to ſhew the order how to prepare it, and in what order it ſhould be uſed in Medicine, and alſo to other things where it may be applyed. His nature is to retain or hold all flying ſpirits, and to fix them into a ſtone, as ſhall be ſhewed hereafter.

Firſt ye ſhall underſtand that ye cannot ſeparate the Feces, except ye bring the inward parts outward, that is to ſay, that

that his inward dark golden colour do appear, the vvhich when it is ſo diſtilled, his redneſſe is ſeen, and this fire, paſſing the yellowneſſe of his aire, or his incombuſtible oyle, then mayeſt thou firſt ſeparate the Feſſes from the Quinteſſcence. Take therefore hard and white Sugar, for it is not needfull that ye travell much in diſſolving and congealing of it, althoug there be much impuritie therein, that hindreth not, but that he inward part may be brought forth, for it muſt be purged when as the redneſs doth ſhew it ſelf outward. Takeherefore ten or twentie pounds of Sugar more or leſſe as yu ſhall thinke good, that being beaten, put it into a curbite of hard ſtone, and put thereon *Aqua-vitæ*, that itiay ſtand covered eight fingers, then diſtill it in *Balneo* vth a ſtrong fire, untill it will diſtill no more, then let it wx. cold, and pour on the ſaid *Aqua vitæ* again, and diſtill t again, and this ſhalt thou doe ſix or ſeven times ; Atthe laſt open the head and take forth the Sugar, whichhou ſhalt put in a ſtrong glaſſe, and ſet it in fine ſifted aſhe, and put thereon the *Aqua vitæ*, and diſtill it untill the half be come forth, then pour on again the *Aqua vitæ* wich thou diſtilledſt away, firſt being made warm leſt the glſſe ſhould break; Yee ſhall note, that the head would hav a hole in the top, by the which you may pour in the *Aqua vitæ* with a Funnell, this thou ſhalt repeat often witha ſtrong fire, that the wine and the Sugar may boil in, and ecauſe the half part of the wine will come away quickly, y ſhall preſently put on the other part, for if yee ſhould diſtll forth all the wine, the Sugar would burn through too much eat, becauſe it muſt continually be boyling in the glaſſe, and it would ſmell of the burning, for it hath alwaies his combuſtible Sulphur, wherefore ye muſt alwayes have half the wine in the Veſſell, and when thou ſeeſt the half is diſtilled forth, make the ſame warm, and put it in again with a Funnell, and that thou ſhalt ſo often repeat, untill the Sugar remain as red as blood, the which thou ſhalt perceive through the glaſſe. Thou mayeſt bring that to paſſe in eight or ten daies according as thou ruleſt thy fire.

Note, that when thou perceiveſt the matter to be red, let

it

it cool, and take away the veſſell with aſhes, and ſet the veſſell in *Balneo*, and with a ſtrong fire diſtill away the *Aqua vitæ* untill the Sugar remain dry, and when it will diſtill no more, yet thou ſhalt let it ſtand four or five dayes very hot in the ſaid *Balneo*, that the Sugar may be perfectly congealed, then let it cool, and take out the matter or ſtone, the which will be like black Pitch, that is to be underſtood when it is congealed, then take the ſaid ſtone, and put it into a great quantity of common water twice diſtilled, and ſet it in *Balneo* five or ſix dayes with a great heat ſlightly covered, ſtirring it every day five or ſix times with a wooden ladle, then let it cool, and take it forth, and let it ſettle three or four dayes, then pour of that which is clear into another veſſell, and keep it cloſe, then pour on thoſe Feces the ſublimed water as before, and ſet it in *Balneo* to digeſt three dayes, ſtirring it with a ladle as yee did afore, then let it cool and ſettle, and pour of the cleareſt part, as yee did afore, and put it to the reſt, then pour on more water upon the Feſſes, and digeſt it in *Balneo* as afore, and this you muſt ſo often repeat untill the water be no more coloured, then thou mayeſt caſt away the Feſſes, for they are nothing worth, for the Element of the earth is with the Element of fire and water, neither can they be ſeparated any more, but are fixed together. Make thereof a triall, for there will remain nothing but light aſhes; It will burn like oyle or fat, neither doth there any thing remain more then of oile or fat. Take the glaſſe wherein is all the red of the Solution, and diſtill it in *Balneo*, or let it vapour away, if yee have ſtore of diſtilled water, untill it be dry, then let it cool, and take off the head, and pour thereon more ſublimed water, and ſet it in *Balneo* again, and ſtir it about with a woodden ladle as yee did afore, then let it ſettle as afore, and pour out of the cleareſt part, and that thou ſhalt doe ſo long, till there be no more Feces, then put it in a glaſſe that may abide the fire, and boyl or vapour it away ſo long, till there appear a certain ſcum on it, then take it forth, and ſet it in a cold and drie, or hot and dry place, and it will grow into a great red maſſe or lump, and tranſparent like a Rubie, or other Philoſophers ſtone, which if thou wilt bring to pouder, ſet it in a warm dunghil in a large

wide glaſſe open, and let it vapour away, untill it be come into a yellow pouder like unto gold, and ſo thou ſhalt have the Quinteſſence of Sugar fixt, the which will retain all flying ſpirits. Neither is it ſweet, but a heavenly taſte, the which, if yee put it in your mouth, it will melt without any feeling. If it be winter or cold, thou ſhalt ſeem to feel a certain natural heat throughout the whole bodie, and ſhalt ſeem ſo temperate and light, as though thou couldſt flie. If thou be over-hot, ſwallow a little, and preſently thou ſhalt cool eaſily, as though thou wenteſt into a cold bath, and thus it worketh in heat, moiſt, cold, and dry, by an incredible Miracle: When yee will uſe it, drinke it with rectified *Aqua vitæ*, or Roſe-water, Endive or Scabios, or by it ſelf if ye will, and thou ſhalt ſee marvels: If any be diſeaſed outwardly with Scabs or Ulcers, let him drinke of this, and waſh the ſores with Wine, wherein this Quinteſſence is diſſolved, and he ſhall preſently wax whole moſt mraculouſly. If any be wounded or thruſt in with any weapon, ſo that it be not deadly, let him drinke ℥ i. of this Eſſence with warmed Wine, and waſh the Wound with Wine, wherein the Quinteſſence is diſſolved, he ſhall be preſently cured, ſo that thoſe which ſhall hear or ſee it ſhall be amazed thereat. It helpeth alſo the falling ſickneſſe, peſtilence, and all ſuch diſeaſes as may happen unto man; if yee have *Aurum potabile*, yee ſhall mix ℔ ii. with ℔ i. of this Quinteſſence in a glaſſe, and ſet it on a Trivet, or in a dry *Balneo* 30 dayes in an *Athanor*, and they will be fixt together, and then it will work miracles in mans bodie; ye may alſo when you have drawn the Quinteſſence of any hearb, coagulate and fix it with the ſame, as I ſaid before with *Aurum Potabile*, and thou ſhalt ſee thereof Miracles. Furthermore if ye will have it to paſſe the helm, yee muſt put thereon as much Vinegar or *Aqua vitæ*, and diſtil it, and again pour on freſh Vinegar or *Aqua vitæ*, and draw it away again untill the Quinteſſence doth aſcend in a red golden colour, as we have ſhewed in many places, how to diſtill thoſe matters that are fixed by Vinegar, or *Aqua vitæ*, for when it is diſtilled by the Limbeck, his vertues are augmented a thouſand times, and will work ſtrange cures: keep this as a ſecret, for it is a great myſtery in nature.

Here

Here beginneth a manuall or handy work, how the Quinteſſence may be drawn out of Honey.

NOw will I open unto you a great Secret in the Vegetall work of honie, to wit, a marvellous nature, for it is drawn out of the moſt noble and pure part of the floures. The nature of Bees is ſuch, that they draw out the beſt of every thing, as in the Animall work is more at large deſcribed, wherein there is taught how to extract the nature of all beaſts, and ſpeciallly in the 84. Chapter. Wherefore (my ſon) know this, that all that God hath created good in the upper part of the world, are perfect and uncorruptible, as the heaven: but whatſoever in theſe lower parts, whether it be in beaſts, fiſhes, and all manner of ſenſible creatures, hearbs or plants, it is indued with a double nature, that is to ſay, perfect, and unperfect; the perfect nature is called the Quinteſſence, the unperfect the Feces or dreggs, or the venemous or combuſtible oile. Therefore you ſhall ſeparate the dregs and combuſtible oyle, and then that which remaineth is perfect, and is called the Quinteſſence, which will endure continually, even as the heaven, neither can it be diſſolved with fire or any other thing. For when God had created all things, and looked upon them, they were all perfect good, there was nothing lacking to any; and therefore for loves ſake I ſay unto thee, that God hath put a ſecret nature or influence in every creature, and that to every nature of one ſort or kind he hath given one common influence, and to every one of ſeverall kinds their ſeverall influence and vertue, whether it bee on Phyſick, or other ſecret works, which partly are found out by naturall workmanſhip. And yet more things are unknown then are apparant to our ſenſes: What! doe you not think that an hearb that is appointed for one diſeaſe, which it will cure, doth not contain in it many more vertues then are known unto us? Yes truly many more. This alſo I adde, that if the Feces and combuſtible oyle be taken away from this thing or hearb, which in all things is the poiſon that ſhould be taken away, that brings death unto us, and the

Elements ſhould be purified, and ſo burned together by Art, that they ſhall paſſe together by a Limbeck, and be joyned together, as it were coupled in marriage, that it may root out all manner of diſeaſe from every thing, be it hearb or living thing, or be drawn from his venome, as in the 14. Chapter of the Prologue of this Book is declared, and alſo in the Prologue of the Animall work, whereas the manner of drawing the Quinteſſence out of all venemous beaſts, birds, worms, and flies, is plainly declared, that it may help all the griefs of man, but that ſpecially is drawn out of the bloud of man, and there is likewiſe declared, that there is no need of things without man or beaſt to help ſuch as are infected. For every creature contains in himſelfe the remedy of his diſeaſe, which remedie may be drawn without the hurt of man or beaſt, that the diſeaſe may be miraculouſly cured, as is there moſt excellently taught in the Theorick and in the Practick. Therefore I would write this, that thou ſoon mighteſt underſtand what marvellous force is in Honey, which is taken out of all floures, and gathered into one Maſſe, which truly is indued with ſundry Vertues. For if God hath given unto other things the gift of healing, what then is there not in Honey, which is gathered out of ſo many floures, and every hearb indued with his own proper Vertue? Truly if it be brought to his height and excellencie, it will work marvellouſly. Now conſider what lieth hidden in this Quinteſſence, and eſteem it not lightly, but keep it ſecret as the moſt excellent thing of all the Animal work, the which being obtained, you ſhall need no other Medicines to put away all the accidents of the bodie.

CHAP. II.

NOw I will ſet in hand with the practiſe. Take twelve quarts of the beſt Virgin Honey, and put it in a great earthen Veſſel with a Limbeck well luted, and ſet it in *Balneo*, and lute a Recipient to the neck of it, and diſtill that which will diſtill of it in your *Balneo* boyling. My ſon, know this, that there is no common water in Honey, but onely

Philoſophical

Philoſophicall and Elementall, for the element of Aire doth firſt paſſe with the element of fire, in the which the aire is contained, and the aire when it riſeth, reſembleth the ſavour of *Aqua vitæ* diſtilled, and at the firſt can not be known from *Aqua vitæ*, neither by ſight, neither by ſavour: diſtill it untill there will no more ariſe, then leave the veſſell in *Balneo* five daies with a Limbeck and receiver, let it boyl night and day, that the matter may be dried, then let it cool, and take it out, and take away the receiver and Limbeck, and that which is in the receiver pour into the veſſel again upon the dry matter, and ſet it in *Balneo*, and cover the mouth of the veſſel with a clean diſh well luted, and let your *Balneum* be onely luke warm. My ſon, underſtand that it may thus be done, for it is good that the fire be drawn with his proper aire, ſo as a man would ſtay ſo long, for it would be of the greater force. The ancient Philoſophers wrought in this ſort, but the danger is, when the veſſels ſhall be opened leaſt the water fly away; for it is as ſubtill as wine. For every time the aire is to be drawn away, and againe to be poured on, making putrifaction in a warm *Balneo*, but firſt it muſt be well luted, and a Limbeck being ſet on with a receiver, you muſt reiterate the work, untill the fire riſe like unto red bloud. There is another methode or rule of working found out in theſe our daies, which is in this ſort.

Chap. III.

THey are thus drawn out, and the matter dried, as is aforeſaid, then take common water, twice diſtilled in *Balneo*, and pour on as much as is ſufficient, and ſet it in *Balneo*, cover the mouth of the veſſell: but let not the *Balneum* boyle, and ſo let it ſtand three daies and three nights, moving it day and night with a ſpattle of wood: let it coole, and be poured out and ſtrained Then take a clean veſſell and pour out that which is clear, and pour upon the feces freſh diſtilled water, as you did before, and ſet the veſſell in *Balneo*, and do as you did before: let it be cleared and put aſide with the firſt water, and put on againe freſh water diſtilled, and ſet it in *Balneo* as

afore-

aforeſaid, and do this ſo often untill the water be no more coloured, for then have you the fire ſeparated from the earth; but reſerve the earth or feces untill I tell you further what you ſhall do with it, for there is yet a combuſtible oyle in it.

Chap. IIII.

TAke the veſſel wherein is the coloured water, and ſet it in *Balneo* with a Limbeck, and receiver well luted, and diſtill all the water with a boyling *Balneo*, and let the matter be well dried and coole, then take away the Alimbeck, and let the veſſell remaine in *Balneo*, and pour on the water again upon the matter, and make a fire, and ſet a diſh upon the mouth of the veſſell, and let it ſtand ſo in *Balneo* three daies, every day moving it with a ſpattle of wood three or four times, then let it coole, and be taken out and be ſtrained. Then take a clean veſſel, and ſoftly pour out that which is clear into it, and upon the feces ſtraightwaies pour on freſh diſtilled water, ſtirring it about with a woodden ladle, and let it ſtand to clear one day, and the feces which remain put unto the firſt feces. Then take a veſſell, and ſet it in a boyling *Balneo* untill it be dry, and reiterate this work untill there remaine no feces in the bottome of the veſſell, ſo ſhall you have the pure element of Fire: and the element of the Aire alſo muſt be ſo often diſtilled, untill there remain nothing in the bottome: and in this ſort you ſhall have the pure Element. Separate then the water from the fire, and let it dry, ſo ſhall you have a clear ſhining matter like to Camphore: keep the fire well in a glaſſe, and the aire with the water in another glaſſe well cloſed, untill you have your earth prepared.

Chap. V.

TAke all the earth with the feces, and draw out the combuſtible oyle by a diſcenſorie, that is, with two veſſels joyned together and luted, untill the combuſtible oyle do paſſe, which is profitable for all cold diſeaſes, and other paſſions, which were too long to rehearſe: if you deſire not the combuſtible oyle,

ſuffer

ſuffer it to fly away. Then take your earth, and calcine it in a furnace of reverberation gently, untill it be all white as ſnow, then take a great earthen or ſtone veſſell, and put your white calcined earth into it, and pour out a good quantity of common water diſtilled, and ſtir it with a wooden ladle, and ſet it three daies in a boyling bath, and cover it with a diſh, and ſtir it every day ten or twelve times. Let it coole, and the veſſell take out, and let it clear one whole day : then take another clean veſſel, and ſoftly pour out that which is clear, and upon the feces pour againe freſh diſtilled water, and ſet it in *Balneo*, and do as you did before. Take it out againe, and let it clear one day and night, and that which is uppermoſt clear, pour out to the firſt water : Then put to freſh diſtilled water the third time unto the Feces, and ſet it in *Balneo*, and do as you did before, and pour out the clear the third time unto the firſt water, then caſt away the Feces of the third water, for they are of no value. Then take the veſſell into which the water was put, and ſet it in *Balneo*, with a Limbeck and a receiver : and with a boyling *Balneo*, draw out the water untill the matter be made dry. Let it coole, take away the Limbick, and pour in the water againe upon the Earth, or ſalt, and ſet it one day in boyling *Balneo*. Let it diſſolve, and clear, and take out that which is clear ; and put in a little diſtilled water upon the Feces, and let it ſtand two or three hours in a warm bath : take it out, let it clear by the ſpace of one hour or two, and pour out the upper part to the firſt water, and caſt away the Feces, for there is nothing in them. Let the veſſel be ſet againe in *Balneo* with the earth or ſalt, and diſtill away the water untill all be dry, and do as afore, reiterating the work, untill that no Feces remain in the bottom, then drein away the the water from the earth, and you ſhall find a faire earth like Criſtal : and ſo you ſhall have pure elements.

CHAP. VI.

TAke a great glaſſe that will bear the fire, and put into it your earth and your fire, and pour your aire upon it, and ſet it to diſtill in a furnace, in pot or with ſand or aſhes, with a Limbeck well luted, having a hole in the uppermoſt knottie part,

part, that a Funnell may be put in when there ſhall bee need of Infuſion : when as the humiditie that it hath received be half conſumed, then fortifie your fire by little and little increaſing it, untill you ſee the water boyl, and keep the fire in that ſtate ſtill, untill it be conſumed even to a pint. Take away the fire, let it cool, take away your Receiver, and open the hole of the Limbeck, and put in your glaſſe Funnell, and pour in all the diſtilled water in the Recipient upon the Earth, and ſtop the hole of the Limbeck, and ſet the Receiver unto the neck thereof well luted, and diſtill again, and obſerve the manner aforeſaid of drawing and making infuſion, and do thus ten times. The tenth Diſtillation finiſhed, let all paſſe together ; for then the earth is made flying. So the aire, the water, the fire, and the earth will aſcend together by the Limbeck, and be brought into one ſubſtance which were in four. One together in nature, and now ſimple as the incorruptible heaven, yet are they not fixed : but notwithſtanding they are ſo coupled together between themſelves, that by no means they can be ſeparated, but will continue one ſimple bodie for ever ; even as the Chriſtalline and uncorruptible heaven, which notwithſtanding is compounded of the four Elements. What thinke you of this my Son ? Cannot this Quinteſſence help every diſeaſe that doth infect man through his moſt excellent temperature, whether it be in heat, cold, moiſt, or drie, for all are in it that he may diſtribute unto every one that which is neceſſary, even as the heaven, when need requireth, giveth unto the earth all things, as coldneſſe, heat, or moiſture : And yet it is neither hot, cold, moiſt, nor drie, but of one ſimple eſſence, and that indued with ſuch a nature, that it giveth unto every thing that which is neceſſary : In like manner doth this Quinteſſence. Therefore my Son rejoyce, and give the Almightie God thanks which hath opened theſe things unto the Philoſophers.

Chap. VII.

NOw my Son, if thou wilt bring this Quinteſſence yet to a greater perfection : Take a great Circulatory, or Pellican,

can, that is, a glaſſe that hath a great head like to a *Limbeck*, and in the top of the head a hole, by the which the matter may be poured in by a Funnell; let the hole be ſtopped; out of the head cometh forth two armes bending round unto the belly, by the which that which doth aſcend up may fall down again by thoſe armes of glaſſe into the belly of the Pellican: This is the form of the Veſſels that diſtill one into another, or Pellican. 1. Take then your Quinteſſence, and put it in a Pellican in aſhes, but better in ſalt prepared and dried, and make your fire like unto the extream heat in Summer, and the Quinteſſence will riſe like unto a red Oil, and fall down again by the armes of the Pellican; and by often aſcenſion, the Quinteſſence will wax thick, that it will tarry in the bottom and riſe no more; then fortifie the fire that it may aſcend and deſcend again; then keep the fire in that heat untill it aſcend no more, but reſt in the bottom; then make your fire ſtronger, that it may aſcend and deſcend again, and keep the heat in the ſame degree untill it riſe no more. 2. Obſerve this manner in augmenting your fire untill the water be fixed, and the glaſſe be red hot four and twenty houres together; if the Quinteſſence doe not then aſcend, it is fixed, and brought unto his higheſt vertue; and take it out of the glaſs, being yet hot, for if it be cold, it will wax hard, ſo that you muſt break the glaſſe; for at the fire it doth wax liquid, and being ſet open in the air, it doth congeal, and peirceth every hard thing, as Oil doth any dry leather, and in colour is like unto a Rubie, and through ſhining like a Chriſtall, it giveth light in the dark, ſufficient to read by. What doeſt thou think of this my Son? are there not many ſtrange bodies created of God? Truly he hath indued the Philoſophers with no leſſe gifts; for they that can look into the ſecrets of nature, ſhall ſee it to be of an incredible operation, for this is gathered by the Bees of the ſubtileſt part of all Plants, Trees, Floures, and Fruits, and at that time, when Floures break out and Trees bud. It is worthily called the Philoſophers ſtone, for it is fixed and liquable as Wax, and as the minerall ſtone tranſmuteth the impure metall, ſo doth this alter diſeaſes. Hereby it doth appear, that this doth bear the bell amongſt all vegetals; whereas it being yet

in his groſseneſſe and impure, it is but of ſmall value for any uſe in Phyſick, by what means ſoever it be boiled or ſcummed, but doth alwayes retain his nature; for it conſiſteth of all the fruits of the earth, plants, and trees: Whereof one hearb is hot, another cold, another dry, another moiſt, one aſtringent, another laxative, ſome corroſive, others venomous; and ſo divers hearbs have their divers qualities. 3. It cometh to paſſe, if it help one diſeaſe, by and by it hindereth another; for every thing worketh according to his property, when as there is ſeparation made in the body; and of this ſeparation it ingendereth bloud and other humours: And they are likened unto Gunpowder, which ſo long as it lieth ſtill there cometh no hurt of it, but if it be brought unto the fire, it ſtrait uttereth his ſecret nature, and is kindled with a venomous fire, which cannot be quenched with water; for the cold and dry, hot and moiſt, doe ſtrive amongſt themſelves, a wind is ſtirred up, that breaketh all things that is near unto it. The like happeneth unto Honey, that when it cometh to the region of the Liver, that it ſhould be there ſeparated, then it ſheweth his nature to paſſe up, and ſwell with wind, that it is no marvell, if that through contention the veins of the Liver be broken, as oftentimes it happeneth, whereupon Impoſthumes are cauſed in divers places, and bringeth forth ſuch inflammations, that the veines are eaſily broken; although many doe greatly commend Honey, but they are not the children of Philoſophy, neither doe they underſtand the nature of it: But when it is brought to a ſimple, fixed as Wine, then is it the cheifeſt Medicine amongſt all the vegetables, neither is the like unto this found in all the world. Give God thanks, and be liberall unto the poor. The doſe of this is one grain, and it muſt be taken every morniug with an empty ſtomack, likewiſe in the evening, untill the end of the diſeaſe. For every diſeaſe will be cured in ſhort time, even after the ſame manner, as the Minerall ſtone maketh his projection upon metals: Praiſe God, and labour diligently.

The manner and order how to draw the Quinteſſence out of the Hearb, called Roſe ſolis.

NOw my Son, I will teach thee the greateſt myſtery or ſecret amongſt all vegetable things, whoſe force and ſtrength hath been kept ſecret amongſt all the antient workmen, and they have bound themſelves one to another by Oath, that they ſhould not utter, in their books or writings, the ſtrength of this Hearb, which is called *Roſe ſolis*, and in the Germane tongue *Sindawe*. Whoſoever therefore hath not the whole vegetable work, he cannot attain to the ſtrength of this Hearb; for in that work is comprehended all the force of medicinall things: And this work of vegetables is not come to the hands, but onely of the antient ſworn Artificers, which were skilfull in the liberall Arts. But now my Son, I will open it unto thee with adjuration, that thou ſhalt keep this hidden knowledge ſecret. Firſt, my Son, you muſt underſtand, that this Hearb is the Hearb of the Sun, upon the which the Sun ſpreads his beames and influences, as he doth upon Gold in the veines of the Mines; and he poureth out his influences more upon this Hearb, then upon any other which is created of God, as it is evidently known of the antient Philoſophers, and this Hearb doth ſo farre ſurmount all other Hearbs which ſpring out of the earth, as the Sun doth all other Planets in the Heaven, and hath greater force and power of influence then any other thing created of God in the Firmament. So this hearb doth excell all others in vertue, and therefore this hearb is decked with another colour, other leaves, and ſtranger ſhape then all other hearbs. And his nature is ſuch, that the hotter and drier the country is in the time of the year, and the heat of the Sun, and the more that the Sun doth heat and burn him, this hearb is the more moiſt and filled with dew, inſomuch, that upon one branch will hang above a thouſand drops. Make a triall, and ſtrike this hearb with a ſlender twig, that the drops which fall from it may fall into a large glaſſe veſſell, and you ſhall ſee the veſſell filled with a marvellous dew, and if the Sun be vehement hot, thoſe

branches in ſhort ſpace, that is, within the ſpace of half an hour will be more full of dew then before, and if you ſtrike the dew twentie times with a rod, yet it will again bee laden with drops; it were enough if wee did ſee no other miracle then from whence this dewie humour ſhould riſe, which in ſo ſhort ſpace doth ſo abundantly flow from it, and how much the more the burning ſun doth ſcorch up the other hearbs, ſo much the more is this moiſt, and filled with drops, even as though it had been ſprinkled over with water, hereupon may we gather his marvellous qualities, and judge that there is ſome ſecret operation hidden in it; if thou do keep this water thus gathered in a glaſſe, therewith thou ſhalt cure all the diſeaſes of the eyes, whether they come of Rheums, or of Inflammation: It helpeth moreover all the pains and diſeaſes of the heart, it cooleth the Liver, and ſtomack that is inflamed, and doth mitigate all the pain of the head that cometh of heat, and driveth away all dreams and Phantaſies: It is good alſo to kill the Canker and the Wolf, againſt the biting of Venemous beaſts, againſt Poiſon drunke, if it be taken by the mouth, it helpeth alſo the Peſtilence, it is good for many other diſeaſes which were too long here to rehearſe.

This hearb hath the colour of the ſun, for his colour is red dark, divided with yellow lines, and his ſhape is like a Star, and his proportion like a heavenly Planet, and conſiſteth of ſeven branches, in the outward part broad, neer the ground narrow, and it is as though it were heavie, of a tender ſubſtance, outwardly hot and moiſt, inwardly cold and dry. The left ſide of it is cold and moiſt, the right ſide hot and dry, and it is moſt temperate as gold. Wherefore his Elements cannot be ſeparated one from another as in other hearbs, but it may be purged from his Feces, for his fixing letteth that the Elements cannot be ſeparated, for the fire will aſcend with the aire by the *Balneum*, as we will hereafter teach. The earth may be ſeparated from his Feces, and the Feces likewiſe from the fire and aire, although it hath not many dregs. Some Latine Writers call it *Lingua avis*, or Birds-tongue; ſome call it *Solaria* of the Sun, of *Lunaria* it is called the Moon; the Fleming calls it *Sindow*. But the old

Philoſophers

Philoſophers have kept ſecret the qualities as yet for the marvellous effect it worketh. And it is marvell, ſaith *Arnoldus de Villa nova* that a man ſhould die that eateth every day ſome of it in his groſſe ſubſtance, what will it then work when it is brought unto his fineneſſe, and cleanſed from his Feces? It hath this great vertue in it, that if it be put into a glaſſe, wherein there is poiſon mingled with wine, or any other cup that is poiſoned, ſtraightwayes the glaſſe will flie in Pieces, but if it be a ſtone pot of Alabaſter, or ſuch like, the Wine will ſo boil, as though there were a violent fire under it, and all the wine will run out untill there be nothing left in the veſſel: Alſo if any man carrie this hearb about him, and happen on his enemies, they ſhall have no power to hurt, but contrariwiſe to ſhew him all kind of dutie. Alſo if any man bee bewitched either in bodie, or in his art, that is in Cookerie, Brewing, or Baking, or by any other meanes, this hearb carried about him makes him free from the witchcraft. If it be alſo tyed upon the belly of a woman with child, ſhe ſhall ſtraightwayes be delivered, although the childe were dead and rotten within, as it hath been oftentimes proved by experience. This hearb carried about one, or a little thereof every day eaten as long as it is uſed, preſerveth a man from the Falling Sickneſſe. Moreover, if a man be taken with the Apoplexie, that his mouth be drawn aſide, and his ſpeech and ſenſes taken from him, they ſhall be all reſtored again, if the ſick drinke the juyce of this hearb ſtreined, as hath been oftentimes proved. Moreover if it be hanged about the neck of one that is poſſeſſed of a ſpirit, ſo long as he carrieth that about him, he ſhall be quiet as a Lamb, and the power of the ſpirit ſhall be taken away. Make a proof, and you ſhall find it true. The bleeding at the noſe is by and by ſtayed, if you hold that hearb in your mouth. They that are wearied with travell, if they drink the juyce thereof in wine, they are by and by ſo refreſhed, as if they had not laboured or gone no journey, it doth comfort the Sinews, Muſcles, Tendons, and all the whole nature. Wounds are alſo cured therewith, if it be drunk ten daies together in Wine or Ale, if the wound be waſhed with the ſame drinke, and bound up with a cloth wet in the

ſame.

ſame. The pain of the teeth, is by and by appeaſed, if that hearb be laid unto it. All theſe things have been often proved and found true. If it will doe ſuch things whileſt it is yet hindred with his groſſe matter, what will it work when it is brought to his perfection? My Son, know this for a truth that there is no hearb that grows upon the earth to be compared unto this in ſtrength and goodneſſe, therefore take heed that you doe not neglect it, but diligently remember and keep the ſecret cloſe from them that are not of the nature of our children, and from the ignorant. For if this hearb did not grow ſo plentifully, and the properties thereof were known, it would be more eſteemed then gold or precious ſtones, for the Effects of the Quinteſſence are marvellous, as hereafter ſhall appear.

Now there remaineth that we muſt teach how to bring this hearb to his higheſt degree, and to his Quinteſſence. Firſt, it is to be gathered, the ſame having his courſe in his own houſe, that is in the Lion, and the Moon behold him with a ſiniſter quadrate Aſpect. It is to be gathered whole, with roots, leaves and floures, ſo that there be neither earth, dirt, nor other hearbs mingled withall. Neither muſt it by amy means touch any water or be made moiſt. Therefore you muſt take heed that you gather it not in rainie weather, or moiſt weather: but rather when the Sun doth ſhine hotteſt upon it, gather great ſtore of it, and ſtamp it well in a morter of Marble, and put it in a *Cucurbite* of ſtone with a head and receiver luted, and ſet it in *Balneo*, and diſtil away all the water, untill it be ſo dry like pouder, and there will riſe together with the water of the colour of moſt fine gold, which onely happeneth in this hearb, and in none other, and when there remaineth no more liquor, yet leave the cucurbite for three or four dayes in *Balneo*, and boil it night and day that all the moiſture may be perfectly ſeparated and drawn away, then let it cool, and take away the receiver, and ſtop it diligently, then take off the head, and take out the matter and beat it in a Marble morter into moſt fine powder that it may paſſe through a thick ſieve, put this pouder again into an earthen cucurbite, and pour on your water

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and aire, and ſtir it with a woodden ladle, and cover the mouth of the cucurbite cloſe with a tile, and ſet it in a warm bath by the ſpace of nine dayes to putrifie, every day ſtirring it with a wodden ladle four or five times, and cover the cucurbite again with a tile, ſetting a weight of lead upon it, at the nine dayes end take your veſſel out of the *Balneo*, and that which is in it, ſtrein it into an earthen veſſell glaſed, and ſtrein it hard untill the matter drie. Then take this dry pouder, and put it into his cucurbite, and cover it with a tile, and keep it in a warm place untill I teach you what you ſhall doe with it.

1. The moiſt liquor which is drawn from it will be red, for the Element of fire is there preſent with the air and the water, put that liquor into a cucurbite of ſtone, and put on a head, and lute it well, and ſet it in *Balneo* with a Receiver well luted, and diſtill away all the water, with the air ſeverally from the fire in a boyling bath, until there will no more diſtil, and the fire will paſſe away in the bottome, then take away the veſſel out of the bath and ſtop it well untill I teach thee what is further to be done.

2. Then take again the ſtone cucurbite wherein your pouder is contained, which I bad you before to keep, and pour on the fire and the aire, and ſtir it well with a wooden ladle, and ſet it in a warm bath nine dayes more, and cover it with a tile, and ſtir it four or five times every day with a ladle as you did afore. And when the nine daies are paſt, ſtrein out that which is in the Veſſel, and pour the liquor into a glaſed veſſel, the reſidue of the pouder put into another veſſel, as you did before, and keep it ſo long untill I teach thee how to draw out the combuſtible oyle.

3. Then take again the Veſſel wherein your fire is, and mingle your liquor with it which you keep in your glaſed veſſel, where your fire and aire is, and ſet a head upon the veſſel where your matter is, and lute it, and ſet it in *Balneo*, and ſet a receiver to the bill of the head, then diſtill out the water and air with a boyling bath until no more will diſtill, and you ſhall have in the receiver water and aire, take them away, and take the Veſſel out of *Balneo*, and you ſhall find remaining in the bottome like thick Turpentine, and that is the Element

ment of fire mingled with many Feces. Now the fire is to be ſeparated from the Feces in this manner, pour on your water and aire upon that from whence you draw it, and ſtir it with a ſpoon, and cover it with a tile, and let it ſettle four dayes, and the Feces will fall into the bottome, and pour out ſoftly that that is clear into a clean cucurbite, that no Feces paſſe; withall ſtop the Veſſel wherein the Feces are, and ſet it by. But that Veſſel that containeth the water fire, and aire, ſet it in *Balneo* with a head and receiver fitted and well luted, and diſtill the water and aire in that ſame degree. And when it will diſtill no more, take away the receiver: Let the veſſel cool, and you ſhall find in the bottome your fire, which keep in his veſſel well ſtopped, and pour in your water and aire again upon the Feces, from whence you did draw them, and ſtir them with a ſpoon, and let it ſettle four dayes, then pour it out ſoftly from his Feces into the veſſell that holdeth your fire, ſo that no Feces be mingled withall, cover your veſſell wherein your Feces remain, and ſet it up. But your Veſſel, wherein your water, air, and fire, is ſet again in *Balneo* as I ſhewed you, and diſtill away the water and aire, for they two doe alwaies paſſe away together, and the fire remaineth in the bottome. Pour on the water and air again upon the Feces, and ſtir it with a ſpoon, then let it ſettle four dayes, (this is now the third repetition, whereby you have ſeparated the water and aire from the Feces,) and that which is clear pour out into the Veſſel that holdeth your fire. Then put your Feces unto the firſt which I bad you keep, in the which your combuſtible oyle is. For now you have drawn your fire out of your Feces: therefore diſtill your water with the air, and when it will diſtill no more, take away your Veſſell, and you ſhall finde in the bottome the Element of fire not yet pure, but foul and full of dregs, pour on therefore the water and air again, and ſtir it well with a ſpoon or ladle, cover it, and let it ſtand, and ſettle four dayes, then pour out that which is clear into another clean veſſel, and ſet aſide the Veſſel wherein your Feces are. But the Veſſel wherein your fire, water, and oyle are, ſet it in *Balneo* to diſtill as long as it will diſtil, then take it out, and pour the liquor di-

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ſtilled into the veſſell where your feces are, and doe as I taught you to work with the feces, untill you have your element of fire without any feculent or groſſe ſubſtance.

When you have diſtilled away the water and air from the fire, and ſuffered it to ſettle four dayes, and that all be clear without any feces, then ſhall you have your pure fire. Therefore put all your feces together unto your firſt feces, where your combuſtbile oyle is. Afterward take a great Cucurbite of glaſſe, and put all your three Elements into it, and ſet it in aſhes with a Limbeck and a Receiver fitted and luted, and kindle a gentle fire, firſt in your furnace, and increaſe it more and more, untill the fire and air be paſſed, and that your Limbeck begin to wax red within. Then make the heat of your fire moderate, untill all your element of fire be paſſed, and the head red like bloud, and the water and air ſhall ſwim upon it like oyle: by this meanes theſe three Elements ſhall be brought to their higheſt eſſence, and be perfectly rectified. Take away the Receiver, and ſtop it diligently, untill your earth be prepared, and know, that in the duſt and feces there remaineth yet a combuſtible oyle, which you may extract by a diſcenſory, if you will. It is good againſt the cold Gout, for Members benommed, and Sinews too much mollified. If thou be weary of this labour, put this powder or feces into a reverberatory, that they may be mingled with a gentle fire, untill it be as white as ſnow; which being done, put it into a large cucurbite of ſtone, and pour on a great quantity of water twice diſtilled, it is not materiall how much water you pour on, and ſtir it well with a woodden ladle or ſpoon five or ſix times, alwayes cover it diligently with a tile, and after four dayes ſuffer it to cool, and let it ſtand four dayes and ſettle, then pour out the cleer from the feces warily into another clean veſſell, and pour on freſh diſtilled water as before, ſtir it with your ſpoon, and keep it two dayes in *Balneo* as before, then ſuffer it to cool and ſettle, and pour out the clear from the feces, and put it to the firſt water; doe this the third time, and then caſt away the feces, for they are good for nothing: All your waters that you have drawn, diſtill by *Balneo*, or, for the more ſpeed, by aſhes, that all the water may riſe, and that there remain in the bottome a duſty matter, pour on diſtilled water again, ſtir it, and keep it in *Balneo* by the ſpace of four and twenty houres,

then let it cool and ſettle, and pour out that which is clear gently from the feces: Poure on again more common water upon them, and ſtir it, ſet it in *Balneo* ten or twelve houres, take it out, let it ſettle, and poure the clear unto the firſt water, and caſt away the feces, they are nothing worth. Repeat this work ſo often, untill there remain no feces after it hath ſetled. Then ſhall you have your earth rectified from all his feces, which you ſhall congeal and dry, that it may be like powder or duſt: Then joyn that with your other elements in the glaſſe, and it will ſtraight reſolve into his element, for the element of water is there preſent: ſet them all together in a furnace upon aſhes, put on a Head with a Receiver well luted; the head muſt have a hole in the top, that with a funnell the liquour may be poured in, and alwayes ſtopped ſafely. Make your fire in your furnace firſt gentle, afterward greater, untill that, that is fermented, doe paſſe; but all is not to be drawn out, but about half a ſextary of the liquour with the water, that the matter may remain moiſt; for if you ſhould drive out all, it would congeale into an hard maſſe, and break the glaſſe in the furnace. Then open the hole which is in the top of the Head, and with a funnell poure in that which is in the Receiver; but firſt it muſt be made warm, leaſt by pouring in the cold liquour the glaſſe doe break, but if you ſuffer the glaſſe to cool, you may poure it in without any danger. Repeat this inbibition ten or twelve times, afterward diſtill out whatſoever will be diſtilled, ſo long as any thing will paſſe by the neck of the Limbeck: For after this tenth diſtillation, the earth will be no more congealed, but will reſt in the bottome like a red golden Oil. Inbibe it again, pouring on the liquour, and diſtilling it untill all the elements paſſe together by the Limbeck, and that nothing at all doe remain in the bottome of the veſſell. Then give thanks to God for his marvellous gifts, which he hath diſtributed unto his Philoſophers, and hath given them ſo great knowledge of things as they uttered in this work, which is altogether heavenly, and rather divine then humane: For it is a great marvell in this life, that mans underſtanding can bring theſe inferiour things to ſo great perfection that they have attained, even to the higheſt degree of vertue. Truly it is the work of the Holy Ghoſt, which hath put it into the mindes of men. For I doe affirm, that whoſoever hath this hearb ſo prepared, that he

may

may help all the infirmities of mans body, whether they be curable or uncurable, except naturall death, which is ordained before unto every man of God. Yea, this I dare be bold to ſay, that if a man doe uſe daily the weight of one ſcruple of this Quinteſſence, or the Quinteſſence of Sugar, and potable Gold, wherein Pearles are diſſolved, or the Quinteſſence of Selandine, that man by Gods help ſhall not die before the day of the great judgement; for the humours in mans body can by no meanes predominate one over another, as in the thirty ſix Chapter of Vegetals is taught, where is treated of the Quinteſſence of all Medicinall things, and there it is ſhewed, that by Gods help the life of man may be prolonged even untill that day, void and free from all diſeaſes and ſickneſſe. And further, that man may be preſerved in the ſtate he was in at thirty yeares of age, and in the ſame ſtrength and force of wit; and upon that doe all the Philoſophers agree, that a man may continue in the ſame ſtate as long as in an earthly Paradiſe. This is ſo plainly and at large ſhewed in that Chapter, that will you, nill you, you ſhall be inforced to conceive it in your mind to beleeve it, and to confeſſe it to be true: Therefore it is not needfull to reaſon much of the force and qualities of this Quinteſſence, but whatſoever diſeaſe a man be infected withall, give him to drink with Wine ſo much of this Quinteſſence as a nutſhell will hold, and in ſhort ſpace he ſhall be healed, as it were miraculouſly, according as the diſeaſe is, violent or gentle. But if you give this Quinteſſence to drink, mixed with the Quinteſſence of Sugar, with potable Gold, wherein Pearles are diſſolved, and with the Quinteſſence of Selandine, within one day you ſhall cure all the diſeaſes whatſoever they be; hereby it doth appear, that it is rather a divine work then humane. Therefore give God the praiſe, and take heed that you doe not utter this ſecret, for Tyrants would by that means prolong their lives, that they might bring to paſſe their wicked purpoſes, whereof both you and I ſhould be the occaſion. Therefore keep it ſecret, for it is one of the greateſt ſecrets amongſt all the vegetals, whereunto no treaſure may be compared. Work therefore, and diſtribute liberally unto the poor, and God ſhall give thee eternall felicity.

Vertue increaſeth by exerciſe.

The Spagyrick Antidotary of the preparation and making of Medicines againſt gun-ſhot, taken out of the Chirurgery of Joſephus Quirſitanus.

IT is an old and true ſaying of the Poet, that there is nothing more imperious than an ignorant man, which thinketh nothing well done, but that he doth himſelf, which thing, as it may be ſeen in many other Arts, yet moſt eſpecially in this, which is called the Spagyrick Art. For we ſee every where certain men, I know not what they be, puffed up with a certain barbarous and fooliſh pride, which with great ſcorne inveigh againſt thoſe Medicines which are drawn out of the metalline Mines: which notwithſtanding it is apparent were in uſe, and had in great eſtimation with the cheif antient Phiſitians, as we have declared in that book, which we have ſet forth of the Spagyrick preparation of Medicines. And what, I pray you, is the cauſe of this anger, or rather madneſſe, but that (as they themſelves confeſſe) they know not the preparation of them? O happy Arts, if onely Artificers might judge of them, as *Fabius* is reported ſometimes to have ſaid: Then are they unhappy, of whom the ignorant and unlearned fear not ſo raſhly to give judgement, which never yet underſtood from whence, or why, this is called the Spagyrick Art, which learned men of two greek words have ſo named; becauſe by that Art a certain ſubtill and ſpirituall nature is drawn, gathered, and preſſed out, wherein the force and effect of the Medicine doth cheifly conſiſt; the great and incomparable commodity whereof, as it appeareth in many other diſeaſes, ſo ſhall it cheifly be known in curing wounds by gun-ſhot: As I truſt (God willing) it ſhall much more happily be tried and found out, by the preparations of Medicines animall, vegetable, and minerall, and by other Eſſences drawn out of Mercury, Sulphur, Vitriol, Arſenick, Iron, Copper, Lead, and Litarge, and alſo out of Antimony, and ſuch other minerals, as alſo out of the groſſe and fat bodies of ſimple metals, of whom it is farre off, that the force ſhould be ſo great (although the antient Phiſitians have uſed them to cure Wounds and Ulcers, as their Writings doe

doe teſtifie) as the force of their ſpirits, which may be called, as it were, their ſoules. But peradventure ſome of thoſe back-biters will ſay, why are not we content with thoſe Medicines and Remedies, which the learned Antiquity hath delivered unto us, and that *Hyppocrates* and *Gallen*, the antient Pillars of our Art, and others, have ſet forth in their Monuments? why ſeek we new wayes never heard of before, eſpecially unknown to the Apothecaries? But ſome of us will anſwer, that the onely remedy of *Mercury* precipitate, is the onely remedy (to paſſe over other) which very lately they have begun to uſe in curing of Wounds by gun-ſhot, and other maligne Ulcers, were ſufficient to anſwer this their queſtion, yea, and to reprove their folly joyned with intollerable pride. But if authority be asked for, I think *Geſner*, *Guinter*, *Andernack*, *Severine*, (to paſſe over a great many other) will be for us of great authority with the learned, as theſe ſlanderers; eſpecially, becauſe the learning of theſe famous men is confirmed by their learned Writings and Monuments, that thoſe tongues might count it a great honour unto them, to confeſſe themſelves their Scholers. It were eaſie for me to bring forth many other arguments, if I did not ſee the folly of theſe back-biters to be ſo great, whereof truly I am aſhamed, eſpecially when I behold ſome of their books lately ſet forth, wherein, contrary to the purpoſe of the Treatiſe, ſtrange things are inforced, that (as the old Proverb ſaith) the ointment ſeemeth to conſiſt in nothing; as though they pertain to the purpoſed treating of curing the Gout, certain invective digreſſions. I know not what of the beginning of things, of the originall of metals and Philoſophers ſtone (which of them is called *Moroſophocus*) or did in any point ſeem to agree with it. Therefore again and again I am inforced to cry out, O happy Arts, if onely Artificers might judge of them. How farre unlike was the purpoſe of many old men, the which if they were ignorant of any thing, which they underſtood was known of others, even in farre diſtant Countries, they ſpared no labour to goe ſee them. *Plato* inflamed with deſire to learn thoſe things which he knew not, went into *Ægypt*, and after to *Tarentum*, to *Architas*, and over all *Italy*, to hear the other Pythagorical Philoſophers,

loſophers : *Apollonius Tyanius* travelled through the kingdome of *Perſia*, and paſſed over the Mountain *Caucaſus*, and viſited the *Albanes*, *Scythians*, *Maſſagets*, and all the rich kingdomes of *India* ; afterwards was carried unto the *Brachmanes*, and heard *Jarchas* in his chaire of gold diſputing of the hidden cauſes of things, and of the hidden myſteries of nature ; from thence by the *Elamites*, *Babylonians*, *Chaldees*, *Medes*, *Aſſirians*, *Arabians*, and *Paleſtines*, he returned to *Alexandria*, and from thence went into *Ethiopia* to hear the *Gymnoſophiſts*, and to learn their ſecret and hidden Arts. This vertue is truly to be followed, and not the ſluggiſhneſſe of thoſe ſlouthful followers, which having ſcarce once moved their foot from their country fires, yet will diſallow this Spagerick Art, and think no further labour to be taken in ſearching of the truth, when notwithſtanding, that Art doth make open unto us the marvellous and hidden ſecrets of nature ; neither in my judgement are they unworthily contemned of thoſe, which with their manifold perils and travels have ſought out thoſe ſecrets of nature. But, I pray you, what fooliſhneſſe is this, to forbid us to uſe any other Medicines, then thoſe which were known in old time? As though Rhabarbe, then which no Medicine is more in uſe this day, then were known to the old Phiſitians : Further, to what purpoſe is it, that they object unto us the Sulphury metalline venomous ſtinks (as they call them) by whoſe ſmell and drawn breath (for theſe are their contumelious words) they be almoſt ſtrangled that come into the dens of thoſe *Cyclops*? But is it unknown unto thoſe ſlanderers and Sycophants, that the old Phiſitians made very many Medicines of moſt filthy things, as of the filth of the eares, ſweat of the body, of womens menſtrues (and that which is horrible to be ſpoken) of the dung of man and other beaſts, Spittle, Urine, Flies, Mice, the aſhes of an Owles head, the hoves of Goats and Aſſes, the Wormes of a rotten tree, and the ſcurfe of Mules, as may be gathered out of the Writings of *Galen*, *Aëtius*, *Ægineta*, *Dioſcor*. *Marcel*. *Plin*. *Serap*. to paſſe the metallines, which it is evident they did alſo uſe. Truly, when I conſider with my ſelf the pride of theſe fooles, which diſdain this metalline part of Phyſick, which after their manner contumeliouſly,

liouſly they call *Chymericam*, and therefore can neither help their own, nor many other diſeaſes. I call to minde a Storie, peradventure known unto them of *Herachto Epheſio*, which being ſick of a dropſie, deſpiſing the help of Phyſitians, annointing himſelf over with cow-dung, ſet himſelf in the Sun to drie, and falling aſleep was torn in pieces of dogs: but theſe are more then ſufficiently anſwered unto theſe fools and ſlanderers.

Now I will declare what is my purpoſe and ſcope in the Treatiſe; verily to preſcribe plainly hereafter, not thoſe things which are already common, or (as it is commonly ſaid) known to blind men and Barbers, leſt I might ſeem to imitate thoſe that uſe to write *Rhapſodias*, and heaps, but the method and way of preparing Medicines by Spagerick art, that pertain unto Gunſhot, which I know are yet unknown unto many Phyſitians and Chirurgians. And this I can truly confeſſe, that I am induced for two cauſes to doe it: Firſt, to provoke thoſe that are better learned, if they have any better Medicines to utter them, as alſo that I might ſpecially help my countrie and mankinde: unto the which (the more is the grief) there is too much need of thoſe kinde of Medicines in theſe moſt lamentable and cruell times, wherein it hath ſo long been bloudded with domeſtical and civil wars; but to incounter with their ſlanders which cry out, that theſe kind of Medicines doe not onely require long and difficile preparation, but alſo that they are ſo dear that every one cannot eaſily uſe them. I have thought good therefore firſt to ſet down common Medicines, and then to come to thoſe which I doe far more eſteem, as indeed they are far more excellent then the other, as by their preparation you may know. Albeit alſo I have determined to have conſideration of the poor and common Souldier, and to ſet down them apart that ſhall help the rich.

Therefore the Chirurgians are to be admoniſhed, that when they goe into the warres, that they take with them theſe things ready prepared, which are to be had at moſt Apothecaries.

Suppurantia.

Unguentum Baſilicum, of both ſorts. *Unguentum Macedonicum.*

donicum. Tetrapharmacum Galeni. Unguentum Reſumptivum.
The emplaiſter of *Mucilages* which may be diſſolved with oyle Olive if need be.

Detergentia.

Unguentum diapompholygos Nicolai. Unguentum viride Andromachi. Emplaſtrum divinum diſſolved with oyle of Roſes. *Unguentum Apoſtolicum Avicennæ. Unguentum Egyptiacum* of the ſame.

Sarcotica.

Unguentum Aureum. Unguentum ceraſeos Meſuæ utrunque. Emplaſtrum de Gratia Dei & de Janua.

Cicatricem inducentia.

Unguentum de Minio. Deſiccativum rubrum. Emplaſtrum de ceruſa.

Venenum attrahentia & res extraneas.

Unguentum fuſcum Nicolai: Unguenta Magiſtralia of the Phyſitians of *Florence* deſcribed by *Weckerus. Unguentum de calce viva.*

Repellentia & aſtringentia.

Unguentum de bolo commune. Unguentum Roſarum Meſuæ.

OR for the ſaid intentions, Medicines may be made which need no other then common preparations.

Suppurantia.

Take of new Butter and oyle Olive, *ana* ℥ ii. wheat meal cleanſed from his bran, ℥ ß. fair water ℥ iiii. boil all together.

Or take the leaves of *Tuſſilage* and Mallows, *ana* M. ii. roſt them under aſhes, and mingle them with butter.

Or take the juyce of the roots of Lillies, firſt roſted under aſhes, ℥ iiii. of the greaſe of a hen, gooſe or ſwine, ℥ ii. with oyle of Linſeed or Olives, the yolke of an egg and a little wax, make an ointment.

Detergentia.

Take of honey ℥ iii. of bean meal, and barley meal, *ana.* ʒ. ii. boyl them with wine to the height of an ointment.

Or take of Plantain leaves, and Smallage, *ana* M. i. Red Roſes, P. ii. Red wine ℥ viii. boyl it to half; ſtrein it, and diſſolve

diſſolve in it of red Sugar ℥ ii. Turpentine ℥ i. Meal of Lupines and *Orobus*, *ana* ʒ i. Alloes and Myrrh, *ana* ʒ ß. boyl it again, putting to ſo much Wax as ſhall ſuffice to bring it into the form of an ointment.

Or take of the juyce of Plantain and Agrimonie, *ana* ℥ ii. Roſe honey, ℥ iiii. of the root of *Ireos* and Bean meal, *ana* half an ounce, mingle them toward the end with Turpentine ℥ i. make thereof an ointment.

Sarcotica.

Take of Manna, of Frankincenſe, *ana* ʒ ii. of Meal, of Fenegreke, and Orobus, *ana* ʒ i. let them be wrought with honie and the yolk of an egg.

Or take of *Sarcocolla* diſſolved in milk, ʒ iii. Maſtick, Olibanum, *ana* ʒ i. Liquid pitch, and Turpentine, *ana* ℥ i. mingle them, and make an ointment.

Epollotica.

Take of white chalk ℥ ii. of aſhes of burned leather ʒ iii. work them with oyle of Roſes.

Or take of quick Lime ſo often waſhed in water untill it have loſt all his ſharpneſs ℥ ii. of *Terræ Armeniæ*, ℥ i. boyl them with oyle of Myrtles. Of burnt Lead, burnt *Stibium*, *Cadmia Pompholyge* may alſo be made Medicines moſt fit for that purpoſe.

Ad venenata vulnera.

Take of the juyce of *Anagallidis purpureæ*, of *Cyclaminis*, *ana* ℥ i. *Sulph. Vivum* mingled with mans ſpittle, ℥ ß. mingle them

Or take of Litarge, ℥ ii. Galbanum ℥ ß. Greek Pitch, and Turpentine, *ana* ℥ ii. oyle as much as ſhall ſuffice. Or take of oyle ℥ iiii. of *Sagapenum*, *Mumiæ*, and Amber, *ana* ʒ iii. Frankincenſe, Maſtick, *ana* ʒ ii. of the beſt *Terræ ſigillatæ*, and and red Corall, *ana* ʒ i. Pitch ℥ ii. Wax as much as ſhall ſufice to make an ointment. Or take two Onions, of the leaves of *Vincæ pervincæ ſcabioſæ*, *Reſini* of each a handful, roſt them under the aſhes, and put thereto of Triacle ℥ ß. and with Turpentine make an ointment.

Ad ambuſta.

Take of the juyce of Onions roſted under aſhes, ℥ ii. oyle of Nuts ℥ i. mingle them together.

Or take of the leaves of black juice ſtamped with Plantain water M. ii. of oyle one pound, boyl them together with ℥ iiii. of white wine, untill the wine be conſumed, then put to as much wax as ſhall ſuffice to make it a ſalve.

Or take of Lard melted in the flame ℥ ii. and pour into it the juyce of Beets and Rue, the cream of milk ℥ i. *Mucilage* of the ſeed of *Condoniorum*, and *Tragacanthæ*, *ana* half an ounce, mingle them.

Repellentia, & ſanguinem cohibentia.

Take of the juyce of the leaves of Woodbine, and of Oken leaves, *ana* ℥ i. red Roſes, ʒ. i. *Boli Armenæ*, *& Sanguinis Draconis*, *ana* ʒ ii. oyle of Roſes, ℥ iii. Wax as much as ſhall ſuffice.

Or take of the Pulp of Apples boyled in milk three ounces, of *Mucilage* of the ſeeds of *Pſilii* and *Cydones*, *ana* ß. ℥. of the juyce of *Burſæ Paſtoris* and *Poligonum*, *ana* ℥ i. of *Acaciæ*, and *Sanguinis Draconis*, *ana* ʒ iii. of *Terra Sigillata* half an ounce; oyle of Myrtles, ℥ iiii. white Wax as much as ſhall ſuffice to make an Ointment.

But theſe Medicines following are not ſo much uſed among the Apothecaries, neither known unto the Chirurgians, yet moſt profitable for wounds by ſhot and all other, whoſe fit preparation the Spagyrick art doth partly declare.

Suppurantia.

Take of the root of holy Oke, and Lillies, *ana* four ounces, Beets with the roots, M. i. freſh Butter half a pound, Wormes prepared in Wine, three ounces, yolks of Eggs, xii. the marrow of a Calf, of Turpentine, *ana* five ounces, Oyle olive cleanſed from the Feces, ℔ i. ſtamp thoſe that are to bee ſtamped, mingle all well together, and digeſt them in warm dung, one moneth after preſſe it out, and with a fire on aſhes boil it to the ſubſtance of a ſalve.

Or take of the juyce of the hearb *Tuſsilage* and *Oxalidis*, *ana*, three ounces, fat dry figs, 20. Frankincenſe two ounces, Roſin of the Larix tree, ℥ i ß. greaſe of a Gooſe and a Hen, *ana*, ℥ ii. freſh Butter half a pound, *Olei viſci pomorum compoſ.* ℔. i. all mingled together, let them boyl in a double veſſel luted with *Luto Sapientiæ* for the ſpace of ſix houres, and ſtrein it warm, and ſet it again in the Sun, or boyl it to a fit ſubſtance, theſe Medicines doe quickly move matter, and

are

are anodine very commodious for Wounds by Shot.

Detergentia.

Take of the juyce of Centaurie and Celandine, *una* ℥ iiii. of honey, ℥ iii. of flowers of *Verbaſcum*, p. ii. of Frankincenſe, Myrrh and Maſtick, *ana* ℥. ß. oyle of Turpentine, ℥ vi. good white wine ℔ i. putrifie them all in warm dung, and boyl them as before with a fire of Aſhes untill the wine and juyce be conſumed, and it be brought to the form of an ointment, then put to one ounce of this ointment, ʒ i. of Mercurie precipitate dulcified, if there be need of greater cleanſing.

Or take *Viſci herbarum ſaniculæ, Pirolæ, Ariſtoloch*, and *vincæ pervincæ, ana* ℥ ii. of Turpentine waſhed ℥ iiii. *Crocus veneris* half an ounce. *Balſami Tartari*, ʒ ii. *Sulphuris Antimonii*, ʒ. i. ß. ſet them upon a fire of aſhes, untill it have the ſubſtance of a ſalve.

Sarcotica.

Take of the *Mucilage* of the ſeed of Fennigreek, two ounces, of the juyce of hounds-tongue, *Perſicaria*, and the great Cumfery, *ana* one ounce and half, oyle of Frankincenſe, and Myrrh, *ana*, ʒ. iii. Oyle of *Hypericon* ſimple, two ounces, Turpentine waſhed with white wine, two ounces, let them ſtand in the ſun, or at a ſoft fire untill they wax thick.

Unguentum de peto.

Take of the juyce of *Petum* ℔ i. Turpentine five ounces, of common oyle of *Hypericon* eight ounces, good white wine half a pound, digeſt all eight dayes, after ſeeth them untill the wine be conſumed, then put to *Colophonia* and Wax, *ana*, iii, ounces, *Mumia* and *Amber ana* ʒ. ii. melt them again at the fire, and make an ointment according to Art.

Take of the juyce of the *Petum* and Cumfery *ana* four ounces, oyle of Turpentine ℔ i. flowers of *Hypericon* and *Verbaſcus*, *ana* M. ii. Apples of an Elm tree, three ounces, the buds of the Poplar tree four ounces, the ſpirit of Wine ℔ i. ß. digeſt all theſe in horſe dung, or in a warm bath, in a glaſſe veſſel well ſtopped one whole moneth, then wring it out and ſtrain it, and put to it of Frankincenſe, Maſtick, and Myrrh *ana*, two ounces, *Sanguinis Draconis*, half an ounce, *Mumiæ* ʒ vi.

℥ vi. Turpentine half a pound, *Benzoini* one ounce, circulate them together in a Pellican eight daies, after with a moderate heat diſtill away the ſpirit of Wine, and there will remain in the bottome a moſt precious Balm.

Cicatricem inducentia.

Take of burnt Allum ℈ i. *Crete Vitrioli*, ℥ iii. *Crocus Martis*, *Crocus Veneris*, *ana* ℥ ii. mingle them and make a pouder, which you may uſe by it ſelf, or mingled honie.

Or take of *Bole Armenia* prepared after our manner, ℥ ii. *calx* of Egg-ſhels half an ounce, the juyce of unripe Damaſons three ounces, boil them with a ſoft fire to a perfect ſubſtance.

Ad Venena.

Take of oyle of Amber and Turpentine, *ana* one ounce, oile of Juniper ℥ ii. Nettle ſeed, and the root of Gentian, *ana* ℥ ii. Oyle of *Sulphur Vitriolat.* ℥ i. ß. red Corall, ℥ i. mingle them together.

Or take of the juyce of *Pentaphillon*, Scabeos and Rue, *ana* two ounces, *Olei Sulphuris Rubei*, ℈ i. Oyle of Myrrh, ℥ ii. *Colophoni* and Gum of juyce, *ana* ℥ vi. mingle them.

Ad ambuſta.

Take of Lard molten and waſhed in water of Nightſhade, two ounces, *Olei Saturni* half an ounce, mingle them.

Or take the juyce of the roots of Henbane, and floures of red Poppie, *ana* one ounce, Salt-Peter ℥ i. Mucilage of *Seminis Cidoniorum*, ℥ iii. and with oyle of Camphire make an ointment.

Repellentia & ſanguinem cohibentia.

Take of *Bole Armenia* prepared after the Spagyrick manner, two ounces, *Crocus Martis* and *Crocus Veneris*, *ana* one ounce, mix them with oyle of Roſes.

Or take of *Colcotharis Dulciſicati*, aſhes of Frogs burned, *ana* half an ounce, mingle them with the white of an Egg.

There be made other Remedies for the aforeſaid intents, the making whereof we have deſcribed in their proper places, which I commit to the judgement of the skillfull Chirurgians to uſe wiſely, as the diſeaſe and partie affected doth require. Now there remaineth to ſpeak of drinks for wounds, before we teach the preparations of Medicines.

De

De potionibus vulnerariis.

Theſe potions for Wounds, although they drive not out the humours downwards, yet prevail they very much to cleanſe Wounds, becauſe they cleanſe ſuperfluous humours, and the blood from all filth, and by a certain marvellous quality wherewith they excel, they knit the broken bones, and help the ſinews that are hurt by Wounds, and helping nature, they at the laſt fill the Wound with fleſh, and cloſe them up without uſing any other remedy: when as I ſaw in *Germany*, the marvellous and almoſt incredible effect which came by the uſe of theſe potions, even in curing deſperate Ulcers, I thought it not meet to paſſe over the mention of them, and that ſo much the rather, becauſe I knew the uſe of them in time paſt was allowed, but now, through the negligence of Phiſitians: to be almoſt grown out of uſe. Alſo I have experienced thoſe potions to be taken, not onely as Medicines, but alſo as nouriſhments, and to help all the paſſions and incommodities whereunto Wounds are ſubject. The Simples whereof the Medicines are made, are theſe:

Cyclaminus, Conſolida major, Conſolida media, quam Sophiam nonnulli vocant, Sabina, Galanga, Vinca pervinca, Centaurum, Ophioglоſſon, Betonica, Ariſtolochia, Veronica, Agrimonia, Verbena, Serpentaria, Perſicaria, Arthemiſia, Lilium convallium, Zedoaria, Pyrola, Sperma ceti, Cancri fluviatiles, Nux vomica, Aſtaci, Mumia, Macis, Bolus Armena.

You ſhall much better draw out the ſtrength of thoſe ſimples then the common ſort, if you put them into a tun of white Muſt, and digeſt them there two moneths, or if you cut the green hearbs very ſmall, and wring out the juyce of them into a Pellican or blind Limbeck, or circulate them three or four dayes in *Balneo Mariæ*. This laſt way is moſt convenient for them that are forbidden the uſe of Wine, eſpecially if they be wounded in the head. The diſtilled waters of them be alſo good, if they be taken dryly by themſelves morning and evening, with doſe and manner convenient: Or if white Wine be delayed with them (if it be granted to the wounded.) Here followeth the compoſition of the vulnerary potions.

A vulnerary Potion to be given the firſt ſeven dayes.

Take of both Conferies *Veronica*, *Sow-bread*, *ana*, M. i. *Aſtacos* purged *num.* iiii. white Wine two meaſures, circulate them in *Balneo* three dayes, ſtrain it, and give every morning one ſpoonfull.

Or take of the eyes of Crabs in powder ℥. ß. *Mumia* ʒ. ii. *Bole Armenæ* ʒ. i. ß. the Hearbs of *Agrimoni*, *Ophioglosſon*, *Veronica*, and *Sowbread*, *ana*, M. i. *Sperma Ceti* ʒ. i. infuſe them in white Wine a whole night in *Balneo*, take of this two ſpoonfuls morning and evening if need be, it putteth away the inflammation very much, and helpeth the burning.

Potions to be given at other times of the greife.

Take of *Macis*, the eyes of Crabs, *Zedoaria*, *ana*, ʒ. iii. *Mumia*, *Gallingal* the leſſe, *ana*, ʒ, ii. *Nuois vomicæ* ʒ. i. ß. beat them groſely, and put them in a glaſſe veſſell, pouring thereto of white Wine one meaſure and a half, macerate them in a ſoft heat two dayes, the doſe is one ſpoonfull in the morning, and as much at night; the force of this potion is ſo great, that it cannot be ſufficiently commended.

A Potion apt for poyſoned Wounds by gun-ſhot.

Take of the floures of *Vinca Pervinca*, *Lilium Convallium*, *ana*. p. i. *Galanga*, *Zedoaria*, *ana*, ʒ. ii. *Mumia*, and *Bole Armenia*, *ana*, ʒ. i. *Sperma Ceti* ʒ. ß. white Wine two meaſures, digeſt and circulate them in *Balneo* four dayes, the doſe is one ſpoonfull morning and evening.

A Potion vulnerary, where the bone is broken with gun-ſhot.

Take of *Ariſtolochi*, *Sowbread*, Adders graſſe, both Conferies, *Geranii*, *ana*, M. i. *Savin* M. ß. *Maces*, *Zedoaria*, the eyes of Crabs, *ana*, ℥. ß. *Mumia*, *Gallingal* the leſſe, *ana*, ʒ. i. ß. being cut ſmall and bruiſed, and the other things brought into a groſſe powder, boyl all in a double veſſell four houres with one meaſure of Wine, uſe it morning and evening: This Medicine is much better then ſo many ſplints, wherewith many are tormented.

A Potion for the Wounds of the head.

℞. Of floures of *Lilium Convallium*, *Betonie*, *ana*, p. i. *Gallingall*, *Macis*, *ana*, ʒ. iii. *Perſicaria*, *Selandine*, *Vinca Pervinca*, *Veronica*, and *Centauri*, *ana*, M. ß. Macerate them as before, and reſerve them to your uſe.

A

A Potion for wounds of the breaſt.

Take of the juyce of *Verven, Betonie, Veronica,ana,* ℥. ii. Cinnamon water ℔. i. macerate them.

For Wounds of the ſtomack.

Take of *Bole Armenia* ℥. ß. of both the Comferies,*ana*, M.i. *Gallingal* ʒ. ii. temper them with Wine as aforeſaid, reſerve them to uſe. Divers deſcriptions of Potions might be made of the aforeſaid ſimples, which I have left to the judgement of the expert Phiſitian ; notwithſtanding this one thing I will adde, that the uſe of them hath many opportunities to cure Wounds by gun-ſhot, as alſo the Canker, and all maligne, deſperate, and eating Ulcers , of all which the Phiſitian ſhall take very great profit, if he prepare the Potions with the Eſſence of the vulnerary ſimples ſpagyrically extract, as we have taught in another place.

A brief declaration of Spagyricall Medicines.

FOr as much as now remaineth to declare the Spagyrick preparation of thoſe ſimples, which pertain to the cure of Wounds by gun-ſhot, we will uſe the ſame method we have before uſed, whereby this our Treatiſe may be the plainer.

Suppurantia ſunt igitur & Anodyna.

Oleum ovorum. Oleum butyri. Oleum reſinæ. Ol. viſci pomorum compoſ. Oleum hyperici. ſimpl. Olea omnium axung.

Detergentia.

Oleum myrrhæ. Oleum maſtiches. Oleum terebinthinæ. Oleum mellis. Viſcus centaurii. Viſcus vincæ pervincæ. Viſcus ariſtolochiæ. Sal fœcum aceti. Balſamus martis. Crocus veneris. Mercur. præcipitat. vulgaris. Mercurius præcipit. dulcific. Oleum guaiaci. Balſamus veneris. Balſamus Saturni. Balſamus tartari.

Sarcotica.

Balſamus hyperici. Oleum thuris. Oleum ſarcocollæ. Ol. mannæ. Viſcus conſolidæ utriuſque. Viſcus cynogloſſi.

Epulotica.

Calx teſtarum ovorum. Calx teſtarum limacum. Bolus armenæ præparatæ. Alumen aduſtum & præpar. Crocus Martis.

Creta

Creta Vitrioli flava. Oleum ſalis tartari. Oleum talci, quæ etiam cicatrices decorant.

Repellentia & ſanguinem cohibentia.

Oleum viſci pomorum ſimplex. Oleum Martis. Crocus Veneris. Colcothar ſimplex. Colcothar dulcificatum. Bolus armena præparata. Calx teſtarum ovorū. Calx teſtarum limacum.

Ad venena.

Butyrium arſenici fixum. Præcipitatus dulcificatus. Balſamus tartari. Ol. Mercur. corporale. Oleum antimonii. Oleum ſulphuris vitriolatum.

Ad ambuſta.

Oleum ovorum. Oleum lardi. Oleum butyri. Aqua gammarorum. Aqua ſpermatis ranarum. Aqua florum papaveris rubri. Viſcus rad. hyoſcyami. Oleum Saturni, ejusq; Sal. Oleum Lithargyri.

Attrahentia.

Viſcus ariſtolochiæ. Viſcus corticis med. tiliæ. Succinum præparatum. Magnes præparatus.

Sunt rurſus illorum ſimplicium ſingula, quæ ſingulis partibus vulneratis conducunt, ut, Oſſibus corruptis.

Oleum myrrhæ. Oleum caryophyllorum. Oleum Tartari fœtens. Oleum vitrioli. Oleum ſulphuris ſimplex. Oleum ſulph. vitriolatum. Oleum antimonii. Sulphur rubicundum antim. Oleum ſalis. Oleum Mercur. ſublimati.

Nervis vulneratis. Oleum ceræ. Oleum juneperi. Oleum Euphorbii. Oleum ovorum. Oleum terebinthinæ. Oleum ſulphuris terebinth.

Carni putridæ, ac corruptæ. Sal fuliginis. Sal urinæ. Sal tartari. Sal mellis. Oleum frumenti. Oleum mellis. Oleum ſulph. acidum. Phlegma vitrioli acidum. Phlegma aluminis acidum. Balſamus Martis. Balſamus Veneris. Balſamus Mercurii. Balſamus tartari.

But becauſe regard is alwayesto be had of the noble part, in whoſe action the life doth conſiſt, there be certain Medicines, which being given can defend them.

Roborant enim.

Cerebrum. Oleum ſuccini. Oleum ſalviæ. Oleum cariophillorum. Spiritus vitrioli.

Cor. Aurum vitæ. Tinctura auri. Eſſentia margaritarum:

Hepar.

Hepar. Tinctura Balſ. natural. Tinctura corallorum. Oleum Martis.

The Spagyricall Preparation of Medicines before rehearſed.

THe dregs of Wine or crude Tartar brought into pouder, put into a Retort of glaſſe or earth with his Recipient, make fire by degrees as is done to the making of ſtrong water, there will riſe great plenty of white ſpirits, which will turn into water, and thick ſtinking oyle, ſeparate the oyle by a Funnel, and keep it to your uſe.

But the Salt of Tartar you ſhall draw out of the Feces (which they call the dead head) which are left in the Retort. Thoſe you ſhall diſſolve in warm water, and after filter that which is diſſolved twice or thrice, coagulate it at the fire by vapouring away the water, and the ſalt will remain in the bottome of the veſſel, which if you again diſſolve and coagulate divers times, you ſhall purge it clear like Chriſtall.

This Chriſtaline ſalt if you put it into a glaſſe, and ſet it in a Wine cellar or other moiſt place, within few dayes it will reſolve into a clear oyle, very excellent to cleanſe the ſpots and ulcers of the face.

Take crude Tartar ℔ ii. Salt-Peter, Salt of Soot, of the Feces of Vinegar, *ana* four ounces, *Calcis Vivæ*, ſix ounces, all broken very ſmall put into a veſſell not glaſed, but well ſtopped. Calcine it twelve hours, diſſolve that that is calcined in warm water, and diſtill it by filter, after coagulate it, and cleanſe it again, repeating three times your calcinations, diſſolutions, and coagulations; then put all into a Limbeck, and put on diſtilled vinegar that it be covered four fingers. Diſtill the Vinegar in *Balneo* M. and there will come forth a ſweet liquor, then pour on the Vinegar again to diſtill, this do ſo long untill it be no more ſweet but ſour, as when you poured it on firſt, and ſo riſe in the Limbeck. Then diſtill all in a ſtrong fire by a Retort, and there will come forth a hot oyle, the commodities whereof can ſcarcely be declared.

After the ſame manner if you will, you may diſtill all the

ſalt of Tartar by a Limbeck, whereof you ſhall make a moſt excellent and wholſome oile.

Vinegar being diſtilled by a Limbeck, the Feces remain in the bottome of the Veſſell, which firſt dried, afterward with a violent fire, if they be driven out by a Retort, there cometh forth a very red and ſharp oyle. Then if you doe again diſſolve the dead head or Feces in warm water, filter, and coagulate it, the ſalt of Vinegar will reſt in the bottome; the which is very profitable for all eating Ulcers.

Soot brought into fine pouder, diſſolve it in diſtilled Vinegar in *Balneo*, and ſeparating all the menſture, that which remaineth in the bottome diſſolve and coagulate again, ſo long till it come to white Salt, which in a moiſt place will diſſolve into oyle, very apt to cure the Gangræna and all malign ulcers.

Bole Armoniack made into fine pouder, diſſolve it in the ſour flegm of Allum, then ſeparate the flegm by *Balneum* and pour on other. Doe this three times, and then the Bole will be turned into a very fat oyle, which with a very ſoft fire is dryed, and brought into pouder moſt apt to ſtanch bloud, whereſoever it breake out.

Take of Cloves beaten in pouder one pound, ſimple water, or *Aqua vitæ*, which is better, ſix pound, infuſe them to digeſt in *Balneo* or dung four dayes, then put them in a Limbeck with his Refrigatorie, diſtill it according to art, and ſeparate the oyle from the water by a funnell, and keep it for your uſe. After the ſame manner ſhall you draw the oyles of Sage, Juniper, Amber, Turpentine, Myrrh, Frankincenſe, Sarcocolla, Maſtick and *Euphorbium*. We have written another better way to draw oyles out of the foreſaid things in the Spagyrick preparation of Medicines.

Wheat being put into a Retort with the ſpirit of wine, digeſt it eight daies, then diſtill it with a violent fire, that which is diſtilled pour again upon the dead head, digeſt it again, and diſtil it again, if you reiterate this three times, there will come forth a moſt excellent oyle for Gangrena and *Carcinomata*.

Take of the flowers of *Hypericon* ſmall cut two pound, oyle of Turpentine i. pound, yolks of Eggs, 20. *Aqua vitæ* half a pound,

pound, mingle them all together, and let it putrifie in hot dung one whole moneth, then wring it out, and ſet in the Sun two moneths.

After the ſame manner is the Balm of *Viſci pomorum* made, or with oile Olive, firſt purified in *Balneo*.

Take of the floures of *Hypericon*, one pound, of the Mucilage of the root of the great Cumferie, four ounces, floures of Camomil, *Verbaſcum*, *ana*, p. ii. Oyle of Eggs and Turpentine, *ana* ℔ ß. *Aqua Vitæ* one pound, Myrrh, Frankincenſe, Maſtick, Mumia, *ana* two ounces, Red Sugar vi. ounces, putrifie all in dung one moneth in a veſſel diligently ſtopped, then wring it out, and circulate it in *Balneo* three dayes, afterward with a ſoft fire boil it to the ſubſtance of a Balm.

Take of the leaves of the Miſſelto of the Appletree cut ſmall two pound, put them into a Veſſel of glaſſe, putting thereto Buds of the Poplar tree half a pound, oyle of the greaſe of a Badger, and of Butter, *ana* four ounces, Turpentine vi. ounces, oyle of Worms two pound and a half, good white wine two pound, digeſt all well ſtopped in very hot dung two moneths, then preſſe it and circulate it, and with a ſoft fire boil it untill the liquors be conſumed, there cannot be found a more excellent Medicine to aſſwage aches and pains.

The juyce of the leaves and roots of hearbs you ſhall purifie untill it be clear, pouring to it ſo much *Aqua vitæ*, and digeſt it in *Balneo* in a glaſſe 15. dayes, then ſeparate that water by diſtillation, and there remaineth in the bottome the ſlime or muſlage of the hearbs.

Steep the leaves and roots of hearbs in common water filtred, or that which is better, in white wine eight dayes, then let them boyl three dayes with a ſoft fire under them. Then wring them out and purifie it, then boyle them with a ſoft fire, untill they come to the thickneſs of honie, which we call the ſlime of Mucilage. By this rule you ſhall draw out of both Comferies, *Cynoglosſo*, Centaurie, *Vinca pervinca*, *Ariſtolochie*, the root of Henbane, and the middle Bark of Tilia their Mucilage very profitable for the foreſaid Medicines.

Out of the floures of red Poppie or their juice you ſhall draw a water by a Limbeck very profitable to cool.

The ſalt of mans Urine hath an excellent quality to cleanſe ; It is made thus , Firſt, the Urine is to be filtered, then coagulated, after with diſtilled Vinegar diſſolved, and again coagulated, theſe muſt be reiterated three or four times.

Melt Wax at the fire, and boil it with Wine till it be conſumed, doe it ſo long untill it crack no more ; take ℔. i. of Wax thus prepared, Allum calcined ℔. ß. Sage leaves M. i. put all into a Limbeck with his Receiver, and diſtill it with a mean fire : Firſt there will come forth a groſſe oyle, thick, hard, and white, which muſt be diſtilled again as before, and three times reiterated, and ſo you ſhall make an excellent oyle of Wax for all greifs of the ſinews : In like manner is the oyle of Roſin and pitch made.

Out of Honey you ſhall firſt draw an excellent water by *Balneum*, afterward you ſhall put unto the dead head, or feces that are left, ſand or flint ſtones calcined, that the matter boile not up, which you ſhall drive out by a Retort of glaſſe, giving fire by degrees, and ſo you ſhall diſtill a yellowiſh clear oyle, together with a groſſe impure oyle ; let all digeſt again four or five dayes, after diſtill it again by a Limbeck in ſand, and there will come out a pure red oyle ſwimming upon the water ; this water is ſour, almoſt like Vinegar diſtilled, and is very good againſt the *Gangrena* ; but the oyle which burneth like *Aqua vitæ* hath marvellous qualities, eſpecially if it be circulated certain dayes with the ſpirit of Wine ; for the ſpirit being after ſeparated, there remaineth a ſweet oyle of pleaſant ſavour, good for Wounds by gun-ſhot, and eating Ulcers.

Out of the feces which remaines is drawn a Salt, firſt being calcined with a fire of reverberation, diſſolving it with his proper menſtrua, or common water diſtilled, filtering and coagulating it three times : It is good for all rotten Ulcers. This Salt you ſhall mingle with his proper burning Oil according to art, and you ſhall reap greater commodity thereof then is lawfull to be ſpoken.

Take of Honey not ſeparated from his Wax ℔. ii. Tartar made into powder ℔. i. let them putrifie together in dung fifteen dayes, and diſtill it by a Retort, and there will firſt come a clear water, then a yellowiſh ; put theſe again upon the dead head,

head, and putrifie it again other fifteen dayes, after diſtill it again, and this doe three times, and you ſhall have an excellent oyle of Honey.

Take Butter firſt molten in white Wine, and then diſtill it with a mean fire, and there will diſtill out an oyle greatly ſwaging paines and ſupplying : So ſhall you make oyle of Larde and all greaſes.

Take a hundred yolks of Eggs firſt ſodden hard, put them into a Cucurbite, and make fire by degrees, firſt there will come out a water, after a yellowiſh oyle ſwimming upon the water, laſt a thick oyle : The water is good for all ſpots in the face, the oyle to appeaſe all griefs and aches.

Boile Creveſes in water of Orpine in a double veſſell well ſtopped one whole day ; after diſtill it, pouring the water three times upon the feces, then let it be kept, it is very good for inflammations, burnings, and the *Carcynomata*.

The ſperme or ſeed of Frogs is gathered in the moneth of *March*, and is diſtilled by a glaſſe Limbek, and thereof is drawn a water very commodious for inflammations and burnings.

Eggſhels, or the ſhells of Snailes, are reverberated in a ſharp fire three dayes, untill they be brought into a very white Calce ; but if they be ſprinkled with Vinegar whileſt they are calcined, the Calce will be the lighter, and apter to work his force.

Mercury firſt waſhed and prepared, according to *Gebers* preſcription, diſſolve with the double weight of common Strong-water, then diſtill it four times, and pour it ſo often again upon the feces, and ſo it is brought into a very red powder, out of the which, being reverberate at the fire, and drawn away, the ſpirits of the Strong-water, which otherwiſe would move great pain ; but it were better, if it were waſhed with the flegm of Allum and Vinegar diſtilled, and the water of Eggs, for by that meanes the ſharpneſſe is taken away.

But it is better to prepare Mercury with often ſublimations, and to fix it being quickened again, and purged from his filthy earth and ſuperfluous humidity, with the water which we have deſcribed in the book, by me publiſhed of the Spagyrick preparation : But if all men doe not underſtand that deſcripti-

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on for the dark words of Art, it ſhall not be incommodious to fix the Mercury with common Strong Water, three times poured on and drawn away, and to bring it into a red powder, and that with a ſufficient violent fire, that all the ſharpneſſe and venome of the menſtrew may be drawn away, which ſhall much the better be done, if this water following be mingled with it, and by often diſtillation ſeparated.

Take of diſtilled Vinegar ℔. ii. ß. the flegm of Allum ℔. i. ß. calx of Eggſhels ʒ. vi. diſtill all till it be dry: Take of this water ℔. iii. of Mercury precipitate as before ℔. i. mingle all well according to art, diſtill it by a Limbeck, pouring the water again unto the feces three times, laſt of all, drive all out untill it be dry, and there will remain a powder in the bottom, which grinde upon a Marble, and put it into a Limbeck, pouring on the water aforeſaid, which you ſhall three times diſtill from the feces as before: Laſtly, the Mercury precipitate muſt be circulated with an alcool of Wine 24. houres: then diſtill away the ſpirit of Wine that the matter may dry, then pour on new again, and circulate and diſtill it as before, and that doe four or five times, and then you have attained the perfect preparation of Mercury, whoſe qualities cannot be ſufficiently commended in curing of ſundry diſeaſes, eſpecially of the Pox, whether it be taken by the mouth, or applyed to the place greived.

Make Amalgama with ʒ. iiii. of Mercury crude, and ʒ. i. of the beſt Tinne; ſpread this upon a plate of Iron, and ſet it in a moiſt place, and all will diſſolve into oyle, it is alſo made with Mercury alone, and a plate of Tinne.

Mercury, as the manner is, three times ſublimed with Salt of Vitriol, at the laſt is mingled with the like portion of ſalt *Armoniack*, and again ſublimed three or four times, all that ſublimate is diſſolved into oyle, out of which the ſpirit of the ſalt *Armoniack* is to be drawn away; circulate all with the Eſſence of Wine, and diſtill it ſo long, untill the oyle have loſt his heat and ſharpneſſe, and the *Armoniack* be ſeparated.

It is alſo reduced by it ſelf into an oyle, with a very ſoft heat of an Athanor, by long diſtance of time.

Sublime Mercury ſo often, with the ſimple Calx of Eggs well

well prepared, untill it be utterly extinct; to this mixture pour Vinegar diſtilled, alcool ſated, that it may cover it four fingers; diſtil the liquor from the feces four or five times, until the Mercury be come into a very red powder, which you ſhall circulate with an alcool of Wine in a Pellican eight dayes, ſeparate the alcool by a Limbeck, and there will remain in the bottome, the moſt pretious and ſweet Balm of Mercury: It healeth all deſperate Ulcers,and alſo *carbunculam in veſica*, and greatly helpeth theſe Wounds by gun-ſhot. All other preparations of Mercury, and the manner of uſing it, you ſhall gather out of the book which we lately ſet forth.

Upon the filings of Iron often waſhed with ſalt water, pour ſharp Vinegar, that it may cover it four fingers, ſet it upon warm aſhes eight dayes, every day moving the matter, and ſeparating the Vinegar which will be coloured, and pouring on again new, and that ſo long, till the Vinegar be no more coloured, which being vapoured away, take the powder that remaineth in the bottome, and ſublime it with a like portion of *Armoniack*; the ſame ſublimate you ſhall return again ſo often upon his feces, and ſublime again untill there appear the colour of a Rubie; then caſt all into ſcalding water, that the ſalt may diſſolve them, by and by put to cold water, and the Balm of *Mars* will reſt in the bottome like the calx of Gold; pour away the water,and put to freſh again, that the Balm may be made ſweet.

Of this with the ſpirit of Wine alcolizat by circulations, you ſhall make a red oyle, moſt excellent for all inward Hemeroides, or ſſues of blood, and to ſtrengthen the bowels, if one drop be mixed with conſerve of Roſes, or Confery, or given with Wine.

The filings of Iron firſt well waſhed, you ſhall calcine with the flower of Sulphur, or diſſolve with Strong Water, then pour on very ſharp Vinegar, and ſet it in a warm place certain dayes, then reverberate it with an open fire, as Art commandeth, one whole day, gathering alwayes the flowers which remain above,untill all be converted into a very red and light powder.

After the ſame manner you ſhall make the Balme, Oyle, and

and Crocus of Copper, out of the which, with the ſour flame of Vitriol, circulating all artificially, you ſhall draw a blexiſh Vitriol, whoſe qualities we have deſcribed in another place.

Out of *Saturne* calcined is drawn a ſweetiſh ſalt in *Balneo* with diſtilled Vinegar, pouring it ſo often upon the Feces untill it draw no more: The menſtrew evaporated, the ſalt remaineth in the bottome, which by often diſſolutions, and coagulations, is made Chriſtaline, and afterward eaſily diſſolved into oyle, being ſet in a moiſt place. But if you circulate this Chriſtaline ſalt in a Pellican, with the alcool of Wine fifteen dayes, and after take away the menſtrew by diſtillation, and put to new Wine and circulate it, putting to a fit doſe of chriſtaline ſalt of Tartar, you ſhall make a Balm ſweeter then Sugar, which will marvellouſly prevail againſt all maligne Ulcers and diſeaſes of the eyes.

Decoct Antimony made in powder, with a capitall Lie preprepared of Tartar calcined, and Sope aſhes, and quick Lime, the ſpace of one hour, then let it cool, pouring upon it a little Vinegar, and there will appear a certain redneſſe ſwimming upon it, which you ſhall gather; then again let it boil for one hour or two, again let it cool, and gather that which ſwimmeth up; doe this ſo often, uutil there appear no more redneſſe; for it is the Sulphur of Antimony, which dried at a ſoft fire, you ſhall keep it to good uſes.

Mingle Antimony with Sugar and Allum, and put all into a Retort of glaſſe, make a ſoft fire for four or five houres, afterward increaſe it, and there will come out an Oyle red like bloud: It is alſo done with Mercury ſublimate, but great heed is to be taken, leſt any errour be committed in the degree of fire.

Boil Sulphur prepared with oyle of Linſeed, with a very ſoft fire, and it will be like bloud congealed: Let the matter cool, put it into a Retort, and give it fire, and there will diſtil out a very red oyle of Sulphur: It is alſo done, if you mingle Bran with your Sulphur and diſtil it.

Take of *Sulphur Vivum* P. i. with which mingle, with a ſoft fire, ſo much pure Vitriol molten, that it may be one body;

diſtil

diſtil this by a Diſcentory, and there will deſcend a red oyle into the Receiver.

If ℔. i. of the flower of Sulphur be mixed with ii. or iii. ℔. of oyle of Turpentine in a dry heat, the flowers will diſſolve into a red oyle; then the menſtrew rightly and artificially ſeparate, circulate the rubin of Sulphur with the Alcool of Wine eight dayes, and you ſhall have oyle of Sulphur that hath the qualities of the natural Balm.

The ſour oyle of Sulphur is made by Sulphur, by ſetting it on a fire, and hanging over it a bell, or a large glaſſe head, to keep the vapours which are converted into that ſour oyle.

Put Vitriol beaten into powder into a Cucurbite, giving it a fire of the ſecond degree, and there will iſſue a ſour water, which is called the flegm of Vitriol.

Take the Feces which remaineth in the bottome of the veſſel, which is called *Colcothar*, ſtamp that, and if you mingle flints withal, with a violent fire, there will come out a red oyle.

It is alſo made with the ſimple *Colcothar*, driven out with a violent fire three dayes ſpace, and there will come forth a very hot oyle, which is made ſweet by circulation, with ſpirit of Wine tartarizated.

But if the *Colcothar* be diſſolved in warm water, and the redneſſe in it ſeparated, and the water evapourated, the *Colcothar* will remain ſweetiſh; that which remaineth, the redneſſe being taken away, is called *Creta Vitrioli*.

But if Vitriol be drawn by the ninth, a Limbeck pouring on alwayes the liquor upon the dead head, and after circulating all by the ſpace of eight dayes, you ſhall have the ſpirit of Vitriol, very profitable for many things.

The flegm of Allum is made like the flegm of Vitriol.

But Allum is prepared, if the flegm be five times poured upon the Feces, out of which it was drawn and diſtilled, laſt of all dry out all the flegm until it be dry.

Make Brine of Salt, into which caſt hot burnings ſtones that they may be imbibed, thoſe ſtones ſo imbibed, put into a Retort, giving fire by degrees, there will come forth a very hot oyle of Salt.

I ſaid before, that there was great force in *Butyro Arſenicæ fixo* to cure all venomous and Maligne Ulcers, it is made in this manner: Mingle chriſtaline *Arſenick* firſt ſublimed, with onely *Colcothar* (which doth keep back his poyſon) with like weight of Salt of *Tartar* and *Salt-Peter*, put all into two glaſſes, and fix it, giving fire the ſpace of four and twenty houres, firſt very gentle, then of the higheſt degree: You ſhall find the matter very white fixed, reſembling the colour of Pearles, which diſſolve in warm water, that you may draw the *Alcaly* from it; and the powder which remaineth imbibe with oyle of *Tartar*, or of *Talcum*, which is better, and dry it at the fire, and doe this thrice: again diſſolve the matter in warm water, that you may take away his ſalt, and there will remain a very white powder and fixed, which will diſſolve in a moiſt place into a fat oyle, which is *anodinum* like Butter.

Out of Talcum rightly and artificially calcined is drawn the ſpirit with diſtilled Vinegar. This is diſſolved into a precious oyle, being ſet in a moiſt place.

Take of the juyce of *Ariſtolochia Rotunda*, and Savin, *ana*, iii. ounces, *Serpentaria*, two ounces, ſpirit of Wine one pound, circulate them firſt the ſpace of 24. houres, then diſtill them, of this water take ℔ i. of Elect *Magnes* made into pouder four ounces, circulate them together, and diſtill away the water from the Feces, reiterate this three times, and by this means you ſhall obtain the preparation of *Magnes*.

But becauſe (as we have ſaid) the nobleſt parts are to bee ſtrengthened, and the heart, the principall organ of life, muſt alway be defended, theſe preparations following are to bee uſed.

Take of *Theriaca* of *Alexandria*, two ounces and a half, the beſt Myrrh, one ounce and half, Saffron ʒ ii. the ſpirit of wine ſix ounces, mingle all theſe, and in aſhes with a very ſoft fire diſtill it, circulate that which is diſtilled in *Balneo* eight dayes, and then diſtill it again. This water hath a moſt excellent qualitie againſt the Plague, and all venemous things, and doth marvellouſly ſtrengthen the heart.

We have ſhewed the extraction of the tincture of Gold, Corals, naturall Balm, and the eſſence of Pearl in the Book which

I wrote of Preparation ; it now reſteth for us to ſpeak of the Gold of Life, which all ſhall know to be the moſt excellent and extream Medicine in curing all diſeaſes, which doe but conſider the ſingular excellencie of Gold in the cure of the Leproſie.

Aurum vitæ is made many waies, for being calcined after the Spagyrick manner, it is made light and ſpungeous, which cannot be reduced again, from which with diſtilled Vinegar is drawn a ſalt in *Balneo*, whoſe qualities by circulations with the ſpirit of Wine are ſo increaſed, that they ſeem to be incredible for the curing of innumerable diſeaſes.

Calcine gold made into thin plates ſo oft with Salt preparate (by a Philoſophical calcination) untill it be made unpalpable, the ſalt by diſſolutions being ſeparate from the Alcool of gold , then calcine it again with very white ſugred ſalt, and to this mixture pour of the ſpirit of alcoolyzat, which is proper ſalt, according to the precepts of Art, that it may cover it over oely four fingers, then ſet on fire, that the Alcool may burn, and this you ſhall doe oftentimes, then pour on new Alcool of Wine, and circulate all rightly and decently the ſpace of four daies. Then ſeparate the menſtrew with competent diſtillation, and pour on new again, circulating and diſtilling as you did before, ſo often, untill all the ſubſtance of Gold be carried out by the Limbeck : The Menſtrew being ſeparated as it ought, the Gold of Life, will remain in the bottome the moſt excellent, and beſt of all Secrets.

F I N I S.

Omnibus ſed paucis luceo